# ZIONS HERALD

New England Methodist Monthly

August 1955

# ON THE COVER

"The Lower Falls-Wellesley Methodist Church, Newton Lower Falls, Massachusetts, is proud to present the 'God and Country Award' to David Selleck for several reasons: it was the first such award given in the city of Newton; David has demonstrated through the years his loyalty to the church and his desire to be a good steward of Christ; and, the Selleck family itself has been an inspiration to Methodist churchmanship over the years.

"Coming to Lower Falls from the Auburndale Methodist Church the Sellecks have entered into the spirit of our growing church with great feeling and enthusiasm. Mrs. Selleck is past president of the Woman's Society of Christian Service and a teacher in the church school. Mr. Selleck was instrumental in organizing our chancel choir, is active in the affairs of our newly formed men's group, and, with Robert Clinton, Scoutmaster of Troop No. 26, helps the Boy Scouts in providing the wholesome type of program which our boys need so much these days.

"David has two younger brothers who take their parts in our program. Richard is active in the Junior Choir and Fellowship Group; George has participated in the Choir and is a faithful participant in our children's activities.

"We need more families like the Sellecks who know the happiness and the joy that abounds when they can participate to such an extent in the program of the church.

"As David's pastor, I am justly proud of his accomplishments and would encourage other pastors to foster this excellent feature of the scouting program. Scouting in a community is effective only to the extent that people support and encourage its program. God and Country should be a perpetual achievement of every church and should be a part of every child's life. Let's seize upon this opportunity to glorify our great heritage and at the same time give glory to our Heavenly Father."

The Rev. Edgar J. Helms, Pastor
The Lower Falls-Wellesley Methodist Church
Newton Lower Falls, Mass.

**Cover picture: Left to right: Francis Selleck, Mrs. Francis Selleck, David Selleck, the Rev. Edgar J. Helms, Robert Clinton.**

*(Ed. note: We want to thank the Rev. Mr. Helms for our cover picture and the write-up of the Selleck family. This is an example of the kind of coverage which helps us to share each other's blessings in New England Methodism. Help us by sending in write-ups and big, clear pictures. We'll print them, you read them.)*

## ZIONS HERALD

**Established in 1823**

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## Notice to All Contributors

Deadline is the 20th of month for material to be used the following month. (Example: material to be used in the October issue must be in the ZIONS HERALD office not later than September 20.) Please type manuscripts clearly and include big, clear glossy pictures. Be very careful to include correct names of all persons. We'll try to use all you send. Appreciation to all of you who have contributed recently.

### CORRECTION

Several of last month's issues got through the presses indicating the late Bishop Lewis O. Hartman was Editor of ZIONS HERALD from 1924 to 1944. Bishop Hartman was Editor from 1920 to 1944, a period of outstanding editorship for 24 years.

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**(Note: The Book Parade and The Area Churches will appear again next month.)**

# NEXT MONTH

A new column on LEGISLATIVE AFFAIRS will appear for the first time. The new column will be written by G. Vaughn Shedd, general secretary of the Lord's Day League of New England. Dr. Shedd's close touch with governmental leaders and understanding of legislative problems gives him the ability to deal with current issues in a practical and helpful manner. The cover will feature a family reunion at Crawford Memorial Methodist Church, Winchester, Mass. For permanent file and reference the latest statistics on church membership in the continental United States will be released. J. Rex Shepler's column will cover Asbury's visit to Wilbraham. There will be a special article on the recent second annual conference on RELIGION IN THE AGE OF SCIENCE held at Star Island, N. H. The second appearance of a regular column entitled MUDDLED MODERATES with condensed informative items related to the liquor problem. For the RELIGIOUS EDUCATION section Miss Gay Campbell, executive secretary of the New Hampshire Conference Board of Education, will write about LEADERSHIP EDUCATION. There will be the regular features and sections on FAMILY, YOUTH, AT SECOND GLANCE (Decker), UNTO THEE, O GOD (Harkness), WHAT'S ON YOUR MIND? (Hare), OUR CHILDREN'S RELIGIN (Thomas), and the BOOK PARADE (Uhlinger). Also, WORLD NEWS, THE AREA CHURCHES, METHODISM, and the YANKEE METHODIST FAMILY, plus numerous SPECIALS and POETRY.

# SECTOR PLAN HELPS FINANCES


## William J. Cook

*Pastor, First Methodist Church, Medford, Mass. Chairman, New England Conference Board of Social and Economic Relations*


"Adequate funds to finance good church programs offer no obstacles to local churches today." This statement, as unbelievable as it may sound, is in the great majority of cases true, thanks to pioneering work undertaken by the American Baptist Convention. Churches today across the country are reporting their giving up better than 50%, following the use of methods recommended in the Baptist Sector Project.

It works in big churches and small, in rural areas and urban. Nine Baptist churches in New Hampshire averaged a 70% increase, from $60,720 to $103,-189. In Rhode Island, 27 churches jumped 60%, from $194,387 to $312,-219. In Holyoke, eight denominations cooperated to boost giving from $253,-523 to $378,699. And in the immediate Boston area, 32 churches participating in the Pilot Project averaged an increase of 52%, starting from $267,883 and going to $407,165.

But increased finances is not the only fruit of the Sector Project. Every church following the plan faithfully reports a tremendous increase in attendance and interest in all areas of church life, and particularly in the Sunday morning worship service.

But what is this Sector Project of which we have heard so much? First of all, it is not really something new. It employs tried and tested methods that have been used in other areas of life successfully. But it adapts these methods and applies them creatively to an area of life which has been notably bogged down in antiquated methods: church financing.

Secondly, the Sector Project is not something that a church does alone. The methods and many of the materials used in the Sector Project may be used by an individual church, but if there is to be a true Sector, there are three requirements: (1) that several churches join together commonly to meet their financial opportunities;

(2) that an expert in the field of church finance give guidance to the Sector; (3) that **all** the methods common to the plan be employed.

One of the prime objects of this plan is to widen the scope of thinking of the local churches, lift their sights, introduce new ideas, clear away cobwebs. One of the most effective ways of doing this is mingling with other churches and finding out, under skilled direction, how they do things. This the Sector Project accomplishes by holding a series of four to six meetings over a three- to four-month period, during which the Project Leaders from each church involved come together under expert direction for sharing and learning, and for guidance in modern fund-raising techniques.

The Sector Project is carried out through the implementation of eight steps. These are: (1) Program Building; (2) Appraisal and Evaluation; (3) Time-scheduling; (4) Interest Cultivation; (5) Advance Pledges; (6) Organization and Training of Workers; (7) Supplying "Tools" for Workers; (8) Calls by Workers in the Home.

### (1) Program Building

This is basic. A church without a good program does not deserve financial support. A large committee, composed of people from every aspect of church life, is called together to develop a new and challenging church program; this program is developed under the direction that "money is no object." Items are then grouped under three headings: "U-gotta"; "U-oughta"; and "U-topia." By using the formula of $70 times the number of members in the church, a figure is arrived at within which limit the preliminary proposal should be kept. As an aid to program building, a booklet of suggestions, "Thinking About Our Church," is provided for each member of the Proposal Committee.

### (2) Appraisal and Evaluation

Let's call this the "Resources Survey." A businessman can not plan his expenditures for the coming year without a survey of his financial prospects; neither can a church. This is the purpose of the Resources Survey: to give an accurate indication of what a reasonable operating budget should be for the church.

It is conducted as follows: the Appraisal Chairman has a large committee, widely representative of all walks of life, of not fewer than thirty members. This committee is provided with a list of every member, constituent, and friend of the church. On the basis of what the committee member thinks he might like to give if he were thoroughly committed to the proposal, he indicates beside the name of each person whom he knows what he thinks that person might like to give were he fully committed. These figures are averaged to give a suggested figure which serves as a guide to the pledger's thinking. Seventy percent of the total of the suggested figures gives an amount to which the proposal is then adjusted.

Obviously, this is where protests are likely to rise most loudly. However, if full publicity is given to what is being done, and to the way in which it is done, all complaints will be satisfied before the Project is completed.

It is necessary to understand that no one is even attempting to tell someone what they should give or ought to give or must give. A **guide,** rather, is being furnished. A parallel might be drawn. You enter a store to buy a bicycle for your son. There are three to be seen, one with a great deal of chrome and extras; another a strip-down; and the third in between. No price tags are on the bikes, and the manager refuses to tell you the price. You have fifty dollars to spend: which can you buy? The suggested figure serves as a price tag on your church's proposal: if that figure can be met by most of the people, it is possible for your church to have the proposed

program. If not, the strip-down model must be bought.

Once it is understood how the procedure works, and that the figures are the result of individual evaluations of every member of the church (not the result of "talking a person over"), this Resources Survey will be accepted. It is the key to any successful project.

**(3) Time-scheduling**

A master time-schedule is worked out. A good Project requires a minimum of three months for completion, with each step following in logical sequence and being completed by a definite time. Stray away from the schedule and the entire integrated Project falls apart at the seams.

**(4) Interest Cultivation**

This, of course, is publicity. A congregational dinner, mailing of letters, telephone teams, three-minute speeches by lay people, newspaper and radio publicity, posters—every medium must be utilized. One church developed a series of color slides which told the story of the project. A script was taped on a recorder, and the whole shown at the congregational dinner. The title was "Our Church at Work for Christ." The slides and recording were worth thousands of words.

**(5) Advance Pledges**

The top ten percent in potential givers should be contacted prior to the canvass in personal calls by carefully selected visitors. It is a great thrill and challenge to the church when, as a result of careful advance pledge canvassing, it can be announced that the preceding year's budget totaled $14,000 with only $6,000 pledged, and that already prior to the departure of the canvassers over $10,000 is pledged to the new budget. This actually happened in one church. And of course prior to departing on the visitation EVERY VISITOR WILL HAVE PLEDGED HIMSELF.

**(6) Organization and Training of Workers**

The Sector Project can be fun—if enough people work on it. For the visitation, use only men, in pairs, with a maximum of six calls to make per team. How to get them? Easy! Ask your men, individually, to attend three training dinners, and then to decide whether they would like to visit or not. If your training sessions are good, you won't lose a man.

The training sessions should be carefully organized and rehearsed, with maximum use made of visual aids, including unrehearsed demonstration calls. The meeting should be timed to last no more than two hours, including dinner and fellowship. As many participants as possible should be used, with length of speeches kept to a minimum—usually three to five minutes is a long speech in such a session. The impression should be left on the callers that theirs is not the task of begging for money, but rather that of telling the story of their church.

**(7) Supplying "Tools" for Workers**

Pledge cards with names typed in and addresses correct, together with vital information of a personal nature concerning the family being visited should be supplied. It makes an impression for a visitor to ask how ailing Aunt Mary is doing! Turn-over charts, carefully and attractively prepared, are an irreplaceable aid to even the most experienced salesman.

Workers' Information Booklets, Visitors' Supply Envelopes, mimeographed instructions—yes, even pencils—are part of the tools. A most important tool, one without which your Project will achieve only mediocre success, is the suggested pledge figure. Your workers should know how to use it easily and well!

**(8) Calls by the Workers in the Homes**

This is the end of your weeks of work. When two men sit down face to face with a family in their own home to talk about the work of the Church and Christ in their community and around the world, the work of the Sector Project is behind and the enjoyment of its fruits is at hand. No person or group in the church should be allowed to say "No, I don't want to pledge" **for** any other person. Some of the largest pledges in every church using the Sector Project have come from persons who never before have given to the church—the Project has made a difference. Let each person have a chance to say "yes" or "no" for himself!

Well, there it is. There is a great deal more to this advance in church financing than could be indicated above, but some idea of its radically new approach can be seen. It offers an excellent solution to the problems financial of a local church: but much more than this, it offers assistance in providing the much-broadened scale of giving necessary for the financing of the world mission of the church.

Perhaps our prayer should be that the day will hasten when our denominational leaders see that the way to increased funds for world-wide work lies in the strengthening of the local church finances. Perhaps then will come an end to constant "appeals" without effective aid in the implementation of those appeals.

## Some Christians Give Too Broadly

Some American Christians have become almost too broad-minded in helping every good cause but their own churches, said Dr. Henry Smith Leiper, New York, minister of the Missions Council of the Congregational Christian Churches, when he addressed a meeting of the denomination's National Committee on "Our Christian World Missions."

Every American, said Dr. Leiper, has to be a citizen of some particular state, and every Christian needs to affiliate with some particular church. He noted that in 1954 Congregationalists increased their giving to the denomination's home and foreign mission work by 31 cents per person but gave 88 cents per capita "for causes only remotely connected with the Christian faith and its varied ministries."

Dr. Leiper urged the Congregational leaders to help their people "understand our real potential, to invest seriously in the affairs of the Kingdom of God.

## Funds From Anywhere

The Sacred Heart Roman Catholic parish in Alverda, Pennsylvania, has a beautiful new $16,000 church because its pastor had an idea that worked.

Because his 326 parishioners could not afford to pay for the church the priest sent postcards to 100 movie stars explaining the situation and asking permission to use the stars' names on an autograph page in a church dedication booklet.

"The results were amazing," the priest reported.

Not only did he receive many favorable answers to the autograph request, but also sizeable contributions to the building fund. One "substantial" check came from Linda Darnell. Later, on a trip to Rome, the priest met Miss Darnell in Italy and she introduced him to Philip Liebmann, vice-president of Liebmann Breweries in New York City. Mr. Liebmann, who later married Miss Darnell, was so impressed by the priest's idea, that he sent a check for $1,000 which was used to purchase an organ for the church.

"It was Miss Darnell's interest and encouraging letters that gave me and my parishioners hope and assurance the church would be finished," the priest said.

## No Apologies For Tithing

Collections no longer frighten me or make me irritable. Possessions are no longer my master. I get a real uplift out of the appearance of the collection plate when I am one of the worshippers. Every time it passes me I am able to add my testimony, and I have found a joy in my Christian life that was not there before. I am now a tither. I have no apologies to offer for my system of giving. So far as I know, **it is our only antidote for secularism!"**

From an address by Roy L. Smith.

## LESLIE WEATHERHEAD

The coming of the Rev. Dr. Leslie D. Weatherhead to the Chair of John Wesley is an event in World Methodism. It will be noted with delight far beyond the borders of our British jurisdiction. He has been a loved and influential and colourful and controversial figure for a generation . . .

But wherein, people will ask, lies the secret of the new President's power? How comes it that, within a few years of his return from his brief missionary experience in India, he should have captured and held the attention of his own Communion and of many people outside?

He is a **preacher** of the first order. There is **stuff** in his sermons. Read them and see! They have sound homiletical form, logical progression, and illuminating illustrations. The minister who told me that he could 'preach like Weatherhead if he had the mind' won my entire consent. He could—**if he had the mind.** But the central secret isn't there.

He is a much-read **author.** More than a score of books now stand to his credit. Some of them have had an enormous sale. People like to see a man whose books they have read. I have seen his books in shop windows all round the world. Every week he gets letters from people who have been helped by his books. But the central secret isn't there either.

He has charm and a most engaging friendliness. I have known people who, though they had never met him, heartily disliked him (largely, I suspect, because they were sick of what seemed to them the fulsome praise of his ardent admirers), but, half-an-hour in his company, and they were entirely changed.

Yet, if I were driven to put the secret of his power into one word, I should use the word' caring.' He cares for people: honestly, personally, and in a most costly way. He **cares.** I have heard him, many times, talk of some cases of sickness for which his help had been asked, and he has literally ached for the poor soul as he told me about it. He feels deeply for others. He loves to help. He has had his own battle with his sickness, and that, no doubt, has deepened his sympathies; but, long before he walked the shadowed way himself, this lovely caring was in him.

I detect the same note in his sermons. All his high skill in homilectics, and all his honest interest in biblical exegesis, is subordinated to this master-desires to help people.

There is nothing mysterious about this man's power. People love him because he loves them. Even those who do not know him personally feel, as he preaches, an almost personal love reaching them. There is nothing deceptive in that. I would say to any of them: 'that is how he feels for you.' Frankly, I have often wondered how one human heart could feel so much.

*(Ed. Note: the above excerpts are taken from an article by the Rev. Dr. W. E. Sangster, retiring President of The Methodist Conference.)*

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## RULE ON SCHOOL BIBLE AND PRAYER

"The Bible may not be read in public school classes for religious purposes. It may be used for reference, literary, historical or other non-religious purposes.

"The Gideon Bible may not be distributed through the public school system.

"Religious prayers may not be made a part of the curriculum of the public schools."

These conclusions were reached by California Attorney General Edmund B. Brown and Deputy Attorney General George G. Grover in an Opinion handed down on June 10 in response to questions raised by the State Board of Education and various county officials.

Even though Biblical readings might be made "voluntary" in the public schools, Attorney General Brown held, the practice would still be unlawful. "The constitutional guarantee is concerned with more than the problem of physical compulsion; in broad terms it forbids any type of 'discrimination or preference' in the 'enjoyment of religious profession,'" he noted. "Thus, if the public schools were to be opened each day with the saying of Mass, that that would be a religious preference even though non-Catholic students were permitted to absent themselves. Similarly, a State gift to the Methodist Church would constitute a preference. In the reading of the Bible there would be a preference in the fact that the school would be endorsing certain religious ideas to the exclusion of others."

In addition, the California Attorney General referred to recent United States Supreme Court decisions which "suggest that Bible reading in the public schools would violate the United States Constitution."

In answer to a question presented by the District Attorney of San Mateo County, Brown held that Gideon Bibles could not constitutionally be distriubuted in California public schools, but said that private distribution of the Bibles "to children on their way to and from public schools" would be lawful provided that school officials and property were not involved in any way.

*(Continued on Page 23, Col. 1)*

## EYE CARE

**RALPH H. GREEN**

*Dean of the College*

*Massachusetts College of Optometry*

Since 1935, the Massachusetts College of Optometry, through its Clinic, has made available optometric services for visual eye-care to many social, welfare, and church organizations to take care of the financially needy. Each year hundreds of such patients receive the benefits of the professional services which the Clinic has to offer, either at no cost or at cost of the materials used in making up glasses when needed.

The Clinic, located at 472 Commonwealth avenue, Boston, maintains the following out-patient services, namely, visual analysts, vision training, subnormal vision ocular diseases, and visual field study. Each service is under the direction of a well trained and competent practitioner who supervises the work of all clinicians. It is not the function of the Clinic to screen patients referred for the services it renders. Rather it depends upon the referring organizations to supply it with information concerning the financial status of the patients. By so doing patients are not embarrassed by further questioning by the Clinic Director.

Patients coming under the classification of "part-pay" and "no-pay" receive the same courteous attention as those who, for a number of reasons, come to the Clinic prepared to pay all regular fees for the services it renders. Where the referring organizations maintain a fund to provide care for the needy applying to it for assistance, the organizations are charged only for the cost of materials used in making glasses when needed. When the organizations have no such funds, the Clinic should be so informed so that neither the patients nor the referring organizations are charged for such materials when used.

The operating deficit of the Clinic is made up by contributions received from friends of the College allowing the Clinic to contribute to the care of the visually handicapped.

The many services of the Clinic are available to recognized social, welfare, or church organizations, which find the need for its services. All that is necessary is that referred patients bear letters of introduction along with a statement concerning the ability of the patients or the organizations to pay for the cost of materials used in making up glasses when needed.

It is advisable that appointments be made by 'phoning the Clinic, Boston, KEnmore 6-4252.

# The Church's Need

*(Ed. note: Following is the editorial taken from The Methodist Recorder, London, of 7 July 1955 following the Methodist Conference of British Methodism which met in Manchester, England.)*

The Conference has heard, from its President and Vice-President, addresses which have been intimate and courageous, Methodist and catholic. They have appealed to us to renew our vows, to look upon the business of the Conference as "the Lord's business"—above all to "keep very close to Jesus Christ."

The President, pleading for greater efficiency, hoped that all redundant churches might be closed and that experiments might be made in the staffing of a central church with two or even three ministers "working as a co-operative team with specialisation, one for youth work, one for pastoral and healing concentration, and all taking part in the preaching." The idea will surely commend itself to many. It has proved successful not only in America but also in certain Free Churches in this country. It should not be, we feel, so much the appointment of a "junior assistant" as the combination of specialists able to devote themselves to distinct sections of pastoral work.

We welcome the reminder that true preaching is careful to avoid the repetition of worn-out cliches and the almost mechanical use of old doctrinal formulae which are meaningless to the new generation. Set free from the bondage of tradition, the Gospel can be interpreted in the light of modern needs and in language which is intelligible to the people of today.

Even the organisation of transport for its preachers and more adequate financial provision for its ministers would, as the President says, increase the efficiency of the Church. To use a modern phrase, too many "man-hours" are being wasted on works and worries that could be avoided. Here undoubtedly the sacrificial planning of laymen could lessen the wastage of time and, what is much more important, the loss of opportunity to extend the real work of the ministry and increase its influence on the community.

Few who heard Dr. Weatherhead's plea for "greater tolerance" could have remained unmoved. Among many wise words none will be more appreciated than his reference to the work of the M.R.A. and of Billy Graham. "I call them both Gateway Movements," he said. "They are not, and don't pretend to be, substitutes for the Church. Both of them, however, bring through the gateway of decision, men and women whom we frequently miss." It would be a tragedy if the Church were divided by antagonisms based on misinformed criticisms of such movements and we feel that the President's use of the figure of the Gateway might well guard us against hysterical approval, unqualified condemnation, and, what is worst of all, patronising acquiescence. Even when some of the people gathered about "the gateway" are intolerant the reaction of the Church should surely be the grateful acceptance of opportunities and responsibilities which come because those who have crossed the frontier need instruction in reading the map of the new country and in entering and understanding the fellowship of Christian service. It is part of the Church's task to translate what is emotional and transitory into what is reasoned, and permanent but, at the same time, progressive.

The President calls us to a tolerance wider even than that which should exist toward other branches of Christ's Church. "We must not present too rigidly a Western Christ . . . Eastern thought has much to teach us, and we have much to teach the East." The appeal is supported by the experience and testimony of J. C. Winslow, a founder of one of the first Christian "Ashrams." In spite of the degrading aspects of popular Hinduism, he cries out; "What a longing for God can fill the Hindu heart!" In his eager and intimate fellowship with religious Indian communities he has become convinced that India's spiritual heritage could be a blessing to the whole Western world.

The President believes that laymen and laywomen can intensify their pastoral work, and he appeals to all Methodists to reconsecrate themselves and all their endeavours. One of the most hopeful signs is the fact that definite vows of dedication are being taken, solemnly and intelligently, by such groups as the Methodist Women's Fellowship and others. The urgency of the hour demands our immediate and complete response to the call of Christ, the only hope of the World. "A great chance opens before us, but it may be getting very late. For all we know, we may be the last generation to have a chance on earth."

This solemn warning makes us ask not only "What must I do to be saved?" but also "What can I **be** to help in saving the situation—and the people who have created it?"

The Vice-President's address gives us an answer. In his clear outline of five functions of the Methodist Church he uttered these unforgettable words on the ministry of social redemption: "As a part of its witness to the kind of life God has designed for men, the Church must seek, not by the heavy tread of power but by the enlightenment and affection of love, to embody that life in the social structures of our favoured land, and of every other land that we can effectively reach."

Amplifying three of the functions—worship, edification, and evangelism—Professor Jessop said that the worshipper was more than a mere moralist. He is rightly anxious about the attitude of the man in the pew and questions whether there is sufficient elasticity in the form of our worship in local churches.

Considering methods of evangelisation, Dr. Jessop reminds us that the Sunday school teacher is an evangelist within the Church. The "outsider" may be won by preaching, teaching, conversation, and "the witness of sanctified behaviour." How salutary is the Vice-President's reminder that the evangelist must "speak **for** God but not **as** God." Neither must be bound to any one method, any more than expected to use all methods.

Winsome as these most moving addresses were, they must surely stir the whole Church by their passionate sincerity and by the sense of urgency which each, in its own way, conveyed.

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## Sockman Warns Religion Becoming Too Specialized

Religion is in danger of becoming as specialized as medicine, Dr. Ralph W. Sockman of New York said in an address at Lakeside, Ohio.

The noted Methodist preacher declared that "in this age of specialization it is the duty of religion to help men see life steadily and see it wholly."

"If we give all our time to counseling we are apt to spend too much time on the abnormals and not enough on the normals," he said. "If we give our pulpits wholly to social reform then we flog the wills of men but do not feed their minds."

He said "our day calls for a whole gospel for the whole man" and "we should preach the gospel of salvation and not merely the gospel of security."

The Christian religion still is society's best defense against Communism and this should be made clear to all, Dr. Sockman said. But he stressed that the "primary purpose of Christ's coming was to save us from our sins, not from evils that other men might do to us."

"We must let the smaller nations know that we are interested in them for their own welfare and not only as bulwarks against Communist aggression," he said.

# WORLD NEWS:

Religious News Service, Ecumenical Press Service, National Council of the Churches in Christ News, Methodist Information

### FIRST "FREEDOM OF THE PRESS" SUNDAY

"Freedom of the Press" Sunday will be observed for the first time in the United States on November 6 when hundreds of Unitarian and Universalist Churches mark the martyrdom of pre-Civil War editor, Elijah Parish Lovejoy, who died defending his newspaper presses in 1837. In jointly announcing this first annual Freedom Sunday, Dr. Frederick M. Eliot, President of the American Unitarian Association, and Dr. Brainard F. Gibbons, General Superintendent of the Universalist Church of America, invited every American church and synagogue, as well as every newspaper and radio news editor, to "cooperate in making Freedom of the Press Sunday an eloquent reminder of our dearly-won liberties and of the many political, military and religious heroes who died to win and defend them."

### BAPTISTS OF THE WORLD GET TOGETHER

Some 8,500 delegates from 60 countries attended the golden jubilee congress of the Baptist World Alliance in London. The largest delegation—some 3,600 persons—came from the United States. There were nine delegates from Russia and a group from East Germany, but none from any other Communist-dominated country. The theme of the Congress was "Jesus Christ, the same yesterday, and today, and forever." Dr. F. Townley Lord of London, Alliance president, paid tribute to "our Baptist church in Moscow." "All it has," he said, "is a few Bibles and a very few hymnbooks, but they are in the hands of 4,500 church members who, led by consecrated leaders, are devoted followers of the Master and who have been sharers of His tribulations."

### BILLY GRAHAM STATISTICS

A total of 477,000 persons attended meetings addressed by evangelist Billy Graham during his recent visit to 12 cities in seven Western European countries. About 20,000 people made decisions for Christ at these rallies. This summary was released by the Billy Graham Evangelistic Association which added that the two meetings for United States military personnel in Germany were attended by 13,000. Mr. Graham's next city-wide crusade will begin in Toronto, Canada, on September 18, continuing through October 16.

### GOVERNOR SIGNS CLEAN LITERATURE AND RAFFLES BILLS

Gov. Abraham A. Ribicoff signed a bill banning the sale to minors, of sex, crime and horror comics and "girlie" magazines in Connecticut. It provides a $500 fine or six months' imprisonment, or both, for each violation. Display of such material where it can be seen by persons under 18 years of age is defined as prima facie evidence that it is intended for sale to minors. A bill legalizing raffles and other games of chance was signed by Governor Ribicoff. The measure authorizes the games — for merchandise prizes only—in communities that approve them by local referendum. It specifies that such a referendum must be held if at least five per cent of the voters in a community petition for it. The governor put his signature on the bill shortly after conferring with a group of Protestant churchmen who asked that he veto it.

### GERMANY CLERGY IN POLITICS

A new church law requiring clergymen to take a leave of absence if nominated for the state or federal parliament or any other political post was adopted by the Synod of the Evangelical Church of the Palatinate at its meeting in Speyer, Germany. The law also specifies that such clergymen, if elected, must go on inactive status in the Church for the duration of their parliamentary service.

### WOMEN SHOULD BE "HEALTHY CONSERVATIVES"

Addressing a five-day Institute on Psychiatric Problems of Pastoral Work sponsored by Loras College at Dubuque, Iowa, Dr. Karl Stern, chief of psychiatry at Ottawa (Canada) General Hospital, said that woman's role in the world today should be one of "healthy conservatism."

"Two of the dominant trends in our western civilization at the present time are hedonims—the craving for pleasure —and technology," Dr. Stern said. "Both are primary causes of restlessness in our society, but the selfish-seeking of pleasure is resisted by woman, particularly in her role of wife and mother."

He contrasted the more passive role of woman, "who is closer to nature and its age-old rhythms," with that of man who is constantly active, "trying to conquer and change nature."

### STUDY ON THE HOLY SPIRIT

Eighteen months of study on the theme "The Work of the Holy Spirit in the Church" have been completed by a group of thirty pastors of the Lutheran Church of Hungary. The message of the Bible was studied, the teachings of the church confessions and statements of modern theology; also raised and discussed was the question of the relevance of theological insights to the teaching, preaching and entire service of the church today.

In a summary of the findings, Dr. Gyula Nagy, professor of systematic theology in the Lutheran Theological Academy of Budapest, declared that "a theology which takes the word of God seriously must necessarily realize the decisive relationship that exists between the Church and the work of the Holy Spirit."

"The Holy Spirit creates, preserves and renews continually the Church," he said, "by making efficacious and vital the Word of God, the Gospel; by creating and renewing in man the paradox trust of faith in the holy and merciful God; by sending us, in this faith, into the newness of life, new responsibility and into the struggle against sin in all aspects of human life; by creating fellowship with one another in the congregation and in the Church; and by heading the work begun, in hope, toward fulness."

### 50 CARLOADS OF WHEAT

Fifty carloads of wheat—double the amount raised last year—is the goal of the third annual All Lutheran Food Appeal, according to the Rev. Ove R. Nielsen of Minneapolis, director of ALFA. Some 5,000 volunteers will participate in this year's program, which includes a steering committee for each state as well as area, county and community committees. The ALFA is a joint effort of the church bodies participating in the National Lutheran Council and the Lutheran Church-Missouri Synod. More than 50,000 American farmers responded to the 1954 appeal with gifts of farm commodities and cash donations totaling $657,727, and it is expected that close to $1 million in food and cash will be realized in 1955.

### PRAYER ROOM IN LOUISIANA CAPITOL

Gov. Robert F. Kennon approved plans for a non-denominational prayer room in the 34-story State Capitol in Baton Rouge, Louisiana. It will be located on the skyscraper's second floor.

## COLLEGES SHOULD BENEFIT CONTRIBUTORS

"A college should benefit potential givers by sending them pamphlets with helpful information on taxes, trusts and estate matters," advised Reber Boult, president of the United Givers Fund of Nashville during a meeting of the fund-raising clinic at the 11th annual Institute of Higher Education held at Nashville, Tenn. "Schools occasionally might ask for funds but their chief aim should be to gain indirect benefits from rendering contributors a general educational service."

Dr. Samuel J. Harrison, executive director of the Michigan Colleges Foundation, pointed out that "since our group was incorporated in 1949 the foundation movement has spread to 40 states." Last year the Michigan group received $205,475 with a membership of 14 colleges. In 1950, its first year of operation, the foundation obtained $9,580 for its then five members.

Businessmen are giving increasingly larger amounts to colleges that conduct united financial campaigns.

## SHORTAGE OF ROMAN CATHOLIC CLERGY

In a message to Rio De Janeiro Pope Pius XII declared that Roman Catholicism's greatest problem in Latin America is a shortage of clergy. Because of this shortage, he said, people in Latin America are not making the same progress on the religious plane that they are achieving in other domains.

To combat the clergy shortage the Pope recommended the use of priests from other nations, so-called clergy "auxiliaries"—brothers and nuns—laymen who are willing to serve as apostolic workers.

The Pontiff was optimistic that in time to come Latin America would be able to answer "the apostolic vocation Divine Providence seems to have assigned to this great continent—namely to assume a prominent part in communicating also to other people the gifts of salvation and peace." But he stressed that to accomplish this purpose it was necessary to act with speed, vigor, and "generous" courage "without dispersing precious energies, but coordinating them in such a way that they become multiplied. In this connection, he suggested resorting to new ways and methods of furthering the apostolate which, "remaining inside ecclesiastical tradition better answer the exigencies of today and take advantage of moderate means."

After making use of all "auxiliaries" the Pope advised the bishops to make generous use of those laymen who answer the invitation to cooperate as apostolitic workers.

"Many, alas, are the assaults of clever enemies," the Pontiff added, "and energetic vigilance is needed to thrust them back." Among those "assaults," he named "insidious" Freemasonry, Protestant propaganda, various methods of laicization, superstition and spiritism."

## PENTECOSTALISTS HAVE FIRST INTERNATIONAL RADIO STATION

Station IBRA, first international radio broadcasting unit of the Swedish Pentecostal Church, began operations at Tangier. For the first two months, IBRA will transmit four 45-minute programs daily. They will be beamed to northern Europe over three channels in eight languages. The programs, pre-recorded in Stockholm, consist of religious services, classical music and talks on cultural and other topics.

The project, which has cost some $200,000 so far, was financed by contributions from Pentecostalist and other groups and individuals in the United States and through the formation of an international society called the IBRA Radio Federation. Location of the station in Tangier was decided upon after the Swedish government refused to license earlier proposals by the Pentecostalists for either a short-wave religious broadcasting station in Sweden or a "radio ship" operating in the Baltic Sea.

## PRIVATE SCHOOL AID DEFEATED IN N. H.

The New Hampshire House rejected a bill providing for the setting up of a $10,000,000 state fund from which private and parochial schools and colleges could borrow money at reduced rates to finance construction projects. Sponsors of the measure, approved earlier by the Senate, said state backing of private schools building bonds would save these educational institutions an estimated $200,000 a year by cutting in half the present 4 percent interest rate. Opponents argued successfully that it was "unfair for private schools to save money at the expense of the state."

## WORLD BROTHER ASSEMBLY

More than 500 delegates from 29 countries attended the second five-year assembly of the World Brotherhood organization at Brussels, Belgium. In five days of working sessions they discussed ways in which the resources of society can be enlisted to further the cause of brotherhood.

Emphasis of the assembly was upon education for brotherhood. Commissions studied such approaches as the development of textbooks, research in human relations, the enlistment of the agencies of information, the responsibility of women and youth for brotherhood and human values in technical progress.

The commission on education urged the publication of textbooks that would point up the economic interdependence of nations in order to relieve tensions. Also recommended was the preparation of small informational books on the races, religion and customs of difference nations, and "a publication for adolescents," written by an international group of authors, presenting the aspirations of different peoples of all times toward the moral, spiritual and material progress of our common humanity."

## MASS ROAD SIGNS

Knights of Columbus councils throughout Ohio began erecting road signs showing the location of Mass centers in their communities. Members of 179 councils will take part in the operation. The signs are to be placed at all highway intersections and entrances to towns and villages. Each galvanized metal sign will specify the location and times of Sunday Mass and the meeting place of the local K. of C. Council.

## NO PRAYER ROOM IN ALABAMA STATE CAPITOL

A resolution calling for an appropriation to equip a prayer room in the State Capitol in Montgomery, Ala., was defeated by the House. Sponsored by Rep. Bill Stokes of Coffee County, it would have authorized an expenditure not to exceed $2,000 for such a purpose.

## HEARINGS ON RELIGIOUS FREEDOM BY SENATE GROUP

A special Senate subcommittee on constitutional rights will hold a week of hearings on freedom of religion and separation of Church and State Oct. 3. Senator Thomas C. Hennings (D.-Mo.), chairman of the group set up by the Senate Judiciary Committee, said the hearings will launch a study of the Bill of Rights "amendment by amendment, and clause by clause." Purpose of the investigation is "to determine the extent to which guaranteed individual rights are being respected and enforced." $50,000 has been appropriated for the study. Other members of the subcommittee are Sen. Joseph C. O'Mahoney (D.-Wyo.), and Sen. William Langer (R.-N.D.).

**Casa Materna Choir, Naples, Italy**

## METHODISM IN ITALY

American Methodism has only one official link with Methodism in Italy —Casa Materna in Naples, which provides a home for 550 boys and girls who otherwise would be children of the streets.

Casa Materna was founded on June 12, 1905 by the Rev. Riccardo Santi who was then a young Methodist pastor in Naples and one of a handful of Protestant ministers in all Italy.

It was in 1920 that the Methodist Church in America began its continuing association with Casa Materna. During that year, while Methodism was observing its 150th year in the United States, a committee of U. S. Methodists visited Casa Materna, saw the need, and offered to help. As a result the present site was purchased.

The Methodist Church at large has continued to support Casa Materna. By far the biggest gift was $100,000 from Week of Dedication funds in 1952. The money was used to build a glistening new school building. The official relationship between American Methodists and Casa Materna is maintained through the Board of Missions. An annual grant of $2,000 is made by the Board and the home is on the list of approved Advance Special projects.

Joel Warner, now working with the Rev. Emanuele Santi, pastor of the Castle Heights Methodist Church in White Plains, N. Y., has directed the choir at Casa Materna and plans to bring it to this country in 1956.

The most immediate need is a building for teen-age boys. As in the past, Fabio Santi says the guiding principles of Casa Materna will continue to be love and faith.

Children come to Casa Materna from caves, the slums, the refugee camps, homes broken by war, disease and death. There are no restrictions as to race, color, or creed. The youngest child is 18 months old; the oldest, 22 years. Over the doorway is the Italian inscription: "Christ Is the Head of the House."

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THE BALTIMORE AREA of The Methodist Church moved into new headquarters at 828 North Carroll Avenue, Baltimore 17, Maryland, on July 1. The new headquarters is the former residence of Bishop A. P. Shaw. Bishop Edgar A. Love, resident Bishop of the Area, will occupy room 103.

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RECOMMENDATIONS ON RACE RELATIONS were adopted by the Board of Social and Economic Relations, January 14, 1955, as follows:

"We recommend to our Methodist people, clergy and laity alike: 1. That the decision of the Supreme Court be accepted graciously and gracefully with the realization that this decision is but a confirmation of our own Church's position. 2. That our people in their individual lives, in their church activities, and in their communities practice the conviction that no one should be discriminated against on the basis of race or color. 3. That we actively support and continually strive to preserve and improve our public schools to the end that every child shall be afforded the best possible means which public education can provide to prepare him for responsible citizenship in a democratic community. We look to our people to help in a democratic community. We look to our people to help superintendents and boards of education who face the task of implementing the decision of the Court. 4 That we create right attitudes in our homes and in our church schools as we work with children and youth so they may learn to live in harmony with those of other races. 5. That we practice and preach our belief that we are all children of the same Heavenly Father, that we all live under the same law, and worship the same God. Therefore, we encourage our churches everywhere to move resolutely forward toward the goal of full participation of the people of all races in the life of the Church and the community."

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THE WOMAN'S DIVISION OF CHRISTIAN SERVICE has approved a plan by which the Department of Christian Social Relations, in consultation with the Foreign Department (W.D.C.S.), is bringing specially selected women from other nations to the United States for "special services" related to a program emphasis on "world understanding." Three representatives are scheduled to arrive in August to work with the Department for a period of one year: Miss Eva I. Shipstone, India; Miss Kiyo Tanaka, Japan; Miss Violeta Cavallero, Uruguay.

To implement the program of "world understanding," a **Leader's Institute** is scheduled for October 10-18, 1955, in New York City. It will project plans for a series of nationwide regional workshops as a follow-up of the National Seminar emphasis on "A Christian Woman Understanding Her World." This **Leaders' Institute** will bring together forty women from ten geographical areas (four for each area) to plan together for ten regional workshops (50 to 75 women in each), which in turn will initiate one hundred workshops (50 to 75 women in each).

This group of approximately 5,000 women involved in these 100 workshops would in turn give leadership in local areas in projecting special plans growing out of the series of workshops. The team from overseas with their coordinator would be used where possible in the program.

# From the Cabinet


## THE REV. ELWIN L. WILSON

*Superintendent, Bangor District, Bangor, Maine*


At the first Area Cabinet meeting which I attended in Boston after my appointment to the District Superintendency in May, John Erb, the new editor, came to tell us about ZIONS HERALD and his plans for its future. It was suggested that the District Superintendents have a brief column in the new monthly, each taking his turn preparing an article dealing, in one way or another, with the office of the District Superintendent and its relation to the churches and people of our districts. I was asked to prepare this first article not because I was considered "a wise man from down East, come to Boston," but merely because I happened to be sitting next to the Bishop, and so was at the end of the line.

A minister of the Maine Conference, who was disgruntled because he wasn't appointed to better charges, used to relieve his anger by writing critical, and sometimes abusive, letters to his District Superintendent. In one letter he included this gem, "The Bishop is a big shot and the District Superintendent is a little shot. Every time the Bishop goes 'bang,' the District Superintendent goes 'pop'." This may express in an unusually graphic way an attitude which is common among ministers, and more especially among church members.

It is true that the District Superintendent is chosen and appointed by the Bishop, and represents the Bishop in his oversight of the ministers and promotion of the church's programs. But more fundamentally the good District Superintendent is a pastor of pastors and a counsellor and helper in the work of the local church. His concern is with the welfare and success of the ministers and members of the churches of his district. He does not conduct a Quarterly Conference merely to get reports, or to promote some particular enterprises planned by the Church or the Bishop. In the Quarterly Conference he becomes acquainted with the programs and problems, the successes and discouragements of the Church, so that he can more intelligently give guidance and assistance. He confers with his preachers not only so he can tell the Bishop how well (or how badly) they are doing, but so he can know them personally well enough to be able to help them do better, and so that he can be fair to them when it comes time to talk about appointments in the Cabinet.

The District Superintendent is not an errand boy for either ministers or churches. There is in my files an accumulation of letters from the ministers and a number of laymen of one local church where a running "church fight" was going on. Each wanted the District Superintendent to take **his** side in the quarrel. Each wanted the Superintendent to know that the difficulties were entirely the fault of someone else. The District Superintendent had patiently answered the letters at some length, but the quarrel went right on. He had evidently wasted a lot of valuable time. Each person tried to use him as a club to beat someone else over the head. But unless the people were really interested in doing something constructive in the spirit of love to correct their own situation, appeal to the District Superintendent was largely a waste of everybody's time, even further inflaming a sore situation.

A certain minister came to see the District Superintendent often and wrote him letters between visits, asking advice about everything from church finance to what kind of a shrub he should plant by the back door of the parsonage. Perhaps he wanted, subconsciously, to curry the District Superintendent's favor. Or perhaps he had never matured, and needed a father to make all his decisions for him. The Superintendent wondered if he would not help the man most by telling him to stand on his own feet. It is not the business of the District Superintendent to run any local church.

But once this is said, I would like to emphasize again the fact that the District Superintendent is vitally interested in the success and welfare of each church and minister. He is glad to put a good deal of time and effort into any local situation. But it has to be a situation where something of high value may be accomplished and where pastor and members are willing to do some serious planning and hard work to assure the success of the project. He is not there to do for the church merely what the church members haven't energy or consecration enough to do for themselves. He won't shingle your church or grade your lawn. But he would be glad to help remodel your educational program, or work on plans for a new edifice, or assist in the survey of your community to see if a different church program is needed, or help in an evangelistic endeavor.

A minister of another denomination who is serving one of the churches of my district wrote me recently on a matter of business. He concluded his letter with this paragraph, "I do not envy anyone in your position. You have to spend all your time with executive stuff. I figure that the most important thing is the saving of souls, and am happy to be at it." The Methodist believes that more "souls" are "saved" through the cooperation of all parts and members of a connectional system like our great church than would be if we had only local units and isolated ministers. And the District Superintendent feels that he is contributing his share to this fundamental work of the Christian faith. He believes that God can as truly use him as he can a pastor or evangelist.

It is as we all work together with understanding and fellowship, bound to one another by our love of God and man, and a purpose to do the will of a "God of Holy love," that the Kingdom of God becomes a reality in our midst. We need to have the spirit presented in I Cor. 12. "Now you are the body of Christ and individually members of it. And God has appointed in the church first apostles, second prophets, third teachers . . . " etc. But all comprise one body, doing one job.

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Methodist churches in Alaska were urged to sponsor a program "to better inform our people" on the "right of self-determination." The action was taken at the annual meeting of the Alaska Methodist Mission Conference. Describing the issue of statehood for this territory as "the most discussed moral and political issue" of the day, the resolution urged that the educational program deal with "the Christian implications of colonialism, statehood and commonwealth concepts."

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New Conference projects in the area of Hospitals and Homes will be begun in the near future. The Oklahoma Conference has voted approval of its first Home for Aged. The Colorado Annual Conference has voted to move forward with plans for development of a Home for Aged. Operation of the Union Protestant Hospital, Clarksburg, W. Va., by the West Virginia Conference was voted by the Conference. Texas Conference Methodists have adopted a charter and by-laws as a step forward in establishing a Conference Home for Aged, to be known as Methodist Home for Older People.

# The Rural Church in New England

**THE REV. GERTRUDE G. HARRIS**
**Phillips, Maine**

More than a hundred rural pastors, their wives and other rural workers attended the 29th annual Rural Church Workers Conference, sponsored by the New England Town and Country Church Commission, to consider the special needs and opportunities of the rural church brought about by the changing conditions in the New England rural scene.

One group, lead by the Rev. John Manter of the Mt. Desert Wider Parish in Maine, discussed the situation facing those working in resort areas and recommended programs aimed at various age groups and interests to make visitors in the area aware of the church. Vacationers may be a substantial support to a church, financially and otherwise, provided they are not allowed to over-subsidize the year round church. They may be of help on church councils and as advisors. They may also create problems in a community by indulging in moral practices which become temptations to the youth of the community. Ministers in resort areas need to cooperate with the numerous agencies and activities which compete with the church for the attention of the people, but need a clear sense of the distinctive contribution of the church. A creative imagination in planning and offering special and unusual types of services, such as services in drive-ins, service for golfers, hunters, fishermen, or services at hours best suited for the local people who work for the resort activities helps bring the church into close touch with all. The formation of community councils may help.

Another group studying the depleted parishes, under the leadership of the Rev. Walter Brockway, Congregational Life Minister, Hebron, N. H., and the Rev. William Burger, Presbyterian Director for Northern New England, noted the population and economic losses evident in the northern New England area and discussed the use of specially trained leadership in churches, larger parishes, life ministry, and over-all missionary programs, such as that instituted by the Presbyterians, as means of providing adequate leadership under these conditions. The group recommended that depleted areas in which work should be done under the committees of the State Councils of Churches, and that no church, however small, be closed as long as there is a chance to minister in that area.

The seminar on ecumenical solutions to rural problems led by the Rev. Maurice Mahler, Sterling, Massachusetts, discussed the various federations, larger parishes, yoked charges, and other community efforts now found in New England and recommended that the emphasis be placed on Biblical preaching and spiritual activity to help people understand their faith and realize their spiritual needs for unity to overcome the sense of smallness. Blocks to union and cooperation include bequests with strings attached, worship of buildings rather than God, fringe groups in the community, lack of evangelism, and Christians with limited experience of fellowship. Patience, care in selecting leaders, doing together what can be better done together—as in the cooperative experiment going on in Lunenberg, Mass.—and understanding what is relative to other churches will help in effecting cooperation. The group recommended the publication of pamphlets about effective ecumenical experiments, a meeting of the ministers of federated churches in the area.

The Rev. Paul Lynn of Hartford Seminary led a study group on rural-urban relationships which fall into several types: Communities changing from farm to non-farm occupations, fixed rural villages invaded by young families from near-by expanding urban centers, communities becoming bed-rooms for workers in large industrial areas. These situations are being found in southern New England. The church in these areas must face the changes and adjust to a situation where people are almost constantly on the move, people are pushed together but not integrated, and individuals are hesitant and insecure among strangers. The function of the church is to offer security in spiritual changelessness and to bring people together and provide opportunities for them to work together, contact the lonely and help with neighboring. Enlisting parents and children in the church and promoting self-study programs to meet changing needs are effective means for serving. Churches should coordinate with school and community organizations in a community council but let the minister be the minister, with others to share the executive work of the community.

## *Jesus Still the Hero of Children*

Jesus remains the undisputed all-time favorite literary hero of children despite current fads for books on horses and Davy Crockett, according to a noted author of volumes for juveniles.

All the Davy Crockett books ever sold won't come near matching the number of children's books about Jesus published in the last generation, Mary Alice Jones of Nashville told the 23rd International Sunday School Convention.

Dr. Jones is director of children's work for the Methodist Board of Education. Her 20 religious books for young people have sold more than seven million copies in 10 languages.

"I'm a Davy Crockett fan myself," said Dr. Jones, an alumna of Davy Crockett Elementary School, Dallas, Tex.

But Davey is just a "passing phase," compared to the surging circulation of children's religious books, she added.

Dr. Jones cited four factors as responsible for the increased sales:

1. The rising birth rate, expanding the reading audience.
2. Parents are assuming more responsibility for their children's religious education.
3. The emphasis of churches on family worship.
4. New outlets for children's religious books—five and dime stores, drug stores, groceries and newsstands.

Much of the current rise in family worship in the home can be credited to the growing use of these books, she said.

The delegates were told by a theologian that the Bible is the world's "most widely sold, least understood book."

"For many Protestants today, the Bible is a lost book," said Dr. Donald G. Miller, Professor of New Testament at Union Theological Seminary, Richmond, Va.

Too many regard it with near superstitious reverence but overlook its central message, he said.

He pointed out that universal education grew out of the religious conviction that every man should be able to read the Bible for himself to nourish his faith.

The church school's basic function still remains to teach the words of the book—with students being taught to "hear, believe and obey" the words, Dr. Miller said.

# The 4-S Formula and the Sermon

**W. W. REID**

The archivist of the United States, Mr. Wayne C. Grover, recently issued a "Handbook" designed to teach government officials and correspondents (especially) how to write better letters. "Plain Letters" would teach letter writers to make their writing short —and save the government money; and make words and phrases simple—so that ordinary folk can understand what is being said.

As I pored over this rare volume the other night, I was convicted of my own transgressions at many points. And I thought, "Here are principles that might well be translated and applied to the writing (and preaching) of sermons." For, in a sermon, the preacher is giving a personal message to each member of his congregation. Certainly the message should be *understood* in as *few words* as possible!

The "4-S Formula" ("badge of honor"), which Mr. Grover would apply to a letter, should rule the sermon also: *shortness, simplicity, strength, sincerity.* There is probably no *great* preaching without these qualities; their opposites are certainly not marks of scholarship. Interestingly enough, in the field of formal scholastic training the presidents at the two extremes were Abraham Lincoln and Woodrow Wilson. Yet both would qualify equally under the "4-S Formula." So would the punch-words and the punch-phrases of Theodore Roosevelt: men never doubted what he meant and where he stood.

Now, taking some liberty in shortening and editing, I suggest each of us examine Mr. Grover's suggestions under this "Formula" as they apply to our own writing and preaching:

*For Shortness*: Don't make a habit of repeating. Avoid needless words and material. Beware of roundabout prepositional phrases, such as *with regard to, and in reference to.* Watch for nouns and adjectives derived from verbs ("made a speech" for "spoke," "held a meeting" for "met"); use the verb form more frequently. Don't qualify statements with irrelevant "ifs."

*For Simplicity:* Know your subject so well you can discuss it naturally and confidently. Use short words, sentences, paragraphs. Be compact. Tie thoughts together so your reader (hearer) can follow you from one to another without getting lost.

*For Strength:* Use specific, concrete words. Use more active verbs. Give answers straightaway; explain afterward if necessary. Don't hedge. Avoid expressions like *it would appear.* "The quality of our grammar must be such that it is always acceptable in polite company."

*For Sincerity:* Be human. Use words that stand for human beings, as the names of persons, and the personal pronouns *you, he, she, we,* etc. Don't hide ignorance or uncertainty behind meaningless words. Don't overwhelm with intensives and emphatics. Do not be obsequious or arrogant. Be friendly. Say what you believe; believe what you say.

There follows, in this small volume, a *Watchlist*—words and phrases that are trite, overworked, often used incorrectly, often too long ("accomplished" for "done"—a Latin or French compound for the simpler Anglo-Saxon). Many of these are what Benjamin Caulfield calls "dictionary words," or words you would not use in ordinary conversation. Each profession has its own crop of such weeds —the preachers perhaps more than most others. *Every churchman needs to watch them for they are the words and phrases that lull the congregation to sleep.*

Some quadrenniums ago I "surveyed" (an overworked word!) the *Daily Christian Advocate* of a general conference and listed some hundreds of trite, overworked, incorrect, elongated, "pet," and easily-confusing words and phrases used in the deliberations of that body. I suggest you do that yourself in 1956. Or, better yet, study your own last five sermons: or have an English teacher, or your wife, or an intelligent leader of your MYF do it with you. There's revelation ahead for each of us!

# What's On Your Mind?

**HOWARD H. HARE**

**? There is a heavy drinker in our family. Do you think religion can save him?**

I have known it to happen. Of course the person must first feel the fact that he is bound beyond his own power to escape. Then it is very important that he find some person or group that has been through what he is suffering and has been saved from it (such as Alcoholics Anonymous, etc.). Then he must be prepared to keep away from the temptation to drink for years to come, etc. But there are many, many testimonies to such rescues.

**? May I, not being a church member, receive Holy Communion in a Methodist Church?**

Indeed yes! While we believe in the great importance of church membership, we are not so blind as to overlook the occasional humble and sincere follower of Christ who is not a church member. And we cannot believe that Christ would refuse to him this symbol of discipleship. If that is true, then how could his followers shut such a one out?

## Muddled "Moderates"

Dr. Karl Menninger, noted psychiatrist, announced that five million alcoholics in the U. S. constitute the nation's single largest mental health problem. Speaking at the annual meeting of the Department of Pastoral Service, National Council of Churches, Dr. Menninger said, "Nothing looms as large on the horizon. Every day we see horrifying examples of men and women who drink up every penny they own and make serious critical errors in judgment that affect you and me. It is a problem which is taking a tremendous mental, social and physical toll."

The bar supervisor of Harold's Club in Reno, Nevada, reports: "We get lots of women who never did much drinking before. They like to try out the fancy drinks they've heard about."

Dr. Leon A. Greenberg, Yale Professor of physiology, has a theory that in order for the alcohol blood level to be at 0.15 percent, the point at which people show consistently the "abnormal behavior" which goes with intoxication, there would have to be two and one-half quarts of 3.7 (average alcohol content of American beers by weight) in the stomach. But one and one-half to two quarts is the capacity of the human stomach. Therefore, it is impossible for a person to drink enough beer at one time to become intoxicated. Other scientists questioned the "mathematical precision" of the professor's reasoning, Dr. Albion Roy King, professor of philos-

*Continued on Page 25, Col. 3*

# A Collector's Find

**RICHARD M. CAMERON**

*Professor of Church History*
*Boston University School of Theology*

Over the wire came the rather excited voice of a stranger introducing himself to me. "Mr. Cameron? This is Arthur Robinson speaking, formerly a missionary in China. Now that I'm retired, I go in for collecting, of sorts, especially stamps. In a bunch of old letters I got the other day, I have found what looks like a letter written by John Wesley."

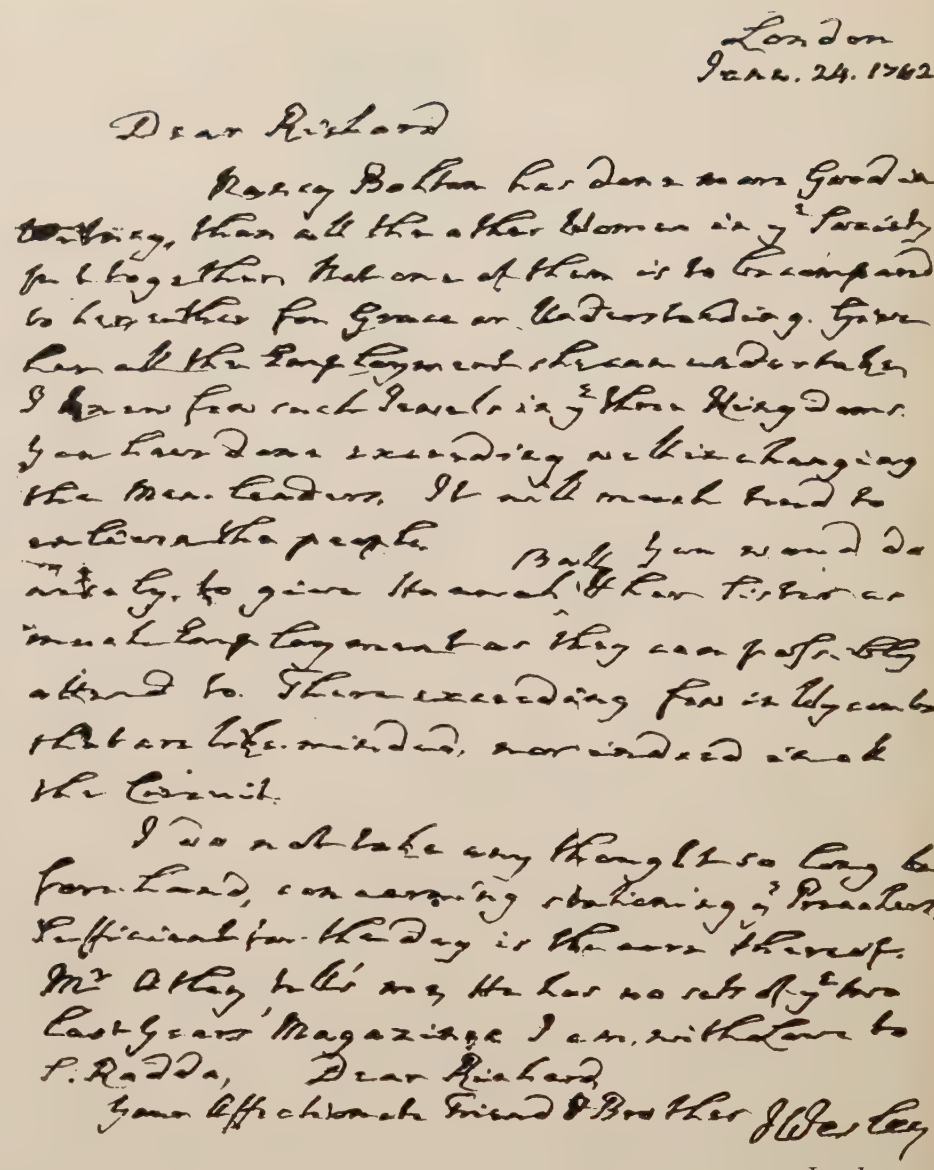
"Tell me something about it, won't you? I asked. Its date, place, and so on, and read me a few sentences from it."

"It's hard to read," said he, "but I can say this: it's dated from London in June of 1762, I should say, and addressed to one Richard Rodda at High Wycombe. It gives some directions for his ministry there, mentions a woman called Hannah Ball, 'the magazine,' and so on."

"Well," I replied, "that sounds just like the sort of letter Wesley would write, and certainly those are Methodist names — but (this after a quick look at the published **Journal**) there's something wrong, for Wesley was in Ireland, not in London, all that month."

"I can't be sure about the date — it might just as well be 1742 or 1782. But come over and see for yourself."

As soon as I hung up, I learned from the atlas that High Wycombe was about halfway between London and Oxford. From the **Journal** and the **Letters** I learned a number of things about the persons and places mentioned in the letter, and it all seemed to fit. High Wycombe, for instance, was the central point of the "Oxford circuit" of the Methodist Societies. The Richard Rodda to whom the letter was addressed was one of Wesley's preachers stationed there in 1782. He was evidently a devoted preacher on whom Wesley placed much reliance, for later he wrote him putting into his hands a special work of mercy, and saying, "You are a man I can trust." Rodda subsequently served in Chester and in two large towns in central England, Manchester and Birmingham. He had been an itinerant since 1770. Seven of the letters Wesley wrote to him have been preserved in the printed edition, the earliest dated in September of 1788, and the last in 1791, less



London
June 24, 1782

Dear Richard

Nancy Bolton has done more good in Witney, than all the other women in the Society put together. Not one of them is to be compared to her either for grace or understanding. Give her all the employment she can undertake. I know few such jewels in the three Kingdoms. You have done exceedingly well in changing the Class[1] leaders. It will much tend[2] to enliven[2] the people. You would do wisely[2] to give Hannah Ball and her sister as much employment as they can possibly attend to. There are[3] exceeding few in Wycombe that are like-minded, nor indeed in all the circuit.

I do not take any thought so long before-hand, concerning stationing the preachers. Sufficient for the day is the evil[4] thereof. Mr. Atlay tells me he has no sets of the two last years' Magazines. I am, with love to S(ister) Rodda, dear Richard,

Your affectionate friend and brother J. WESLEY

[1]The written word looks more like "men—" than "Class," but the latter word is so much more what one would expect, that I have used it.

[2]Almost wholly undecipherable in the ms. I have used the word that seemed to fit best both what was written and the sense.

[3]"Are" is not in the ms. It seems quite evident that it was omitted by mistake.

[4]The written word looks more like "care" than "evil"; But the Wesley N. T. for Mt. 6:34 has "evil" so I have kept it, though this is the one place in the N. T. where the Greek *kakia* can mean trouble or care.

than two months before Wesley died. "I do not depend on taking any more journeys," it said. Richard Rodda was included by Wesley in the famous "Legal Hundred" of his preachers who were to constitute the Conference after his death.

Hannah Ball, I knew, was famous as the Methodist woman who had anticipated Robert Raikes in the formation of a Sunday school. She lived in High Wycombe and was "a power in the Society." She had formed the first Sunday school there in 1769. Raikes was a newspaper owner as well as devout and active Anglican. By means of his press he was able to publicize the Sunday school which he, with others, had started in Gloucester in 1780. The Sunday school as a **movement** undoubtedly owes its inception to him; but the fact remains that Hannah Ball had started one in High Wycombs more than a decade before him. Rodda evidently profited by either her example or Raikes', for Wesley wrote him in 1787, "I am glad that you have taken in hand that blessed work of setting up Sunday schools in Chester."

I concluded that the letter which Mr. Robinson had must bear the date 1782 rather than 42 or 62. Then I was distressed to find from **the Journal** that on June 24, 1782, Wesley was no more in London than he had been in 1762! He was in Darlington, which is far to the north, in Yorkshire. I had a sense of inner collapse. But my dismay was only momentary, for I discovered this note in the margin of the **Journal** (VI, 359) for the next day: "On June 25 he wrote from 'London' to Samuel Badesley and from Darlington to Miss H. A. Roe." Obviously he couldn't have been in both places the same day in an era when the speed of travel was limited by that of horses; obviously, too, he was in Darlington, not in London; so the conclusion was inescapable that he had several times during these days dated letters as from London, possibly as the place where he hoped to receive a reply, rather than from the place where he actually was when writing.

So next day, I found myself being welcomed in friendly fashion by Mr. Robinson in his pleasant home on the green growing edge of Wellesley. I was shown some papers from the Rev. John B. Gould, amongst which the Wesley letter had turned up — and then the letter itself! When it came out of its several layers of envelope, I found it had been carefully flattened between two layers of cardboard. It had not been mailed in an envelope, but, as the usage was in those days, folded over much like one of our modern "air letters," though its seal was not gummed edges, but red wax, a piece of which still clings to one edge. The address side had come apart at one time, and been carefully put together again with narrow strips of gummed paper, evidently British, for along it was printed, "Price ld. When wetting, be careful not to remove the cement." Fortunately the half of the sheet on which the letter itself had been written, though frail and worn, had not needed to be mended. The ink was remarkably little faded, considering it had been written 173 years (by a coincidence, exactly to the day!) before I was examining it. Nor was the handwriting bad when one considered that the writer had just entered his eightieth year, that he wrote with a quill pen, and possibly in a swaying coach!

In the text which follows, several of the words are more or less conjectural, because the original is almost completely undecipherable. These I have indicated by references to footnotes. I have changed several "ye's" to "the's" and in a few instances changed punctuation and capitalization to conform to present-day usage.

On the address side is written:

To
Mr. Rd. Rodda
At Mrs. Harris'
in
High Wycombe

Rhoda is a Cornish name, and several Methodists bore it. Our Richard is to be distinguished from the Martin Rodda who spent several years after 1774 as one of Wesley's missionaries to the Colonies, and who made things difficult for himself and for the native American Methodists by his outspoken Royalist opinions. Those who have read Howard Spring's **The Houses in Between** will remember that he used the name Rodda for his pious, roistering Methodist sea captain of Cornish origin. Shortly after the date of our letter, Richard Rodda responded to Wesley's urging that the preachers write him an account of their experiences for publication in the **Arminian Magazine** (the "Magazine" mentioned in the letter — it had begun four years earlier). From his own "Account" and from the obituary published after his death in 1815 I learned more about him. As a young man he worked in the tin mines of his native country. He tells of several occasions on which he narrowly escaped with his life from the accidents so inseparably connected with his hazardous occupation. One of these escapes he devoutly ascribes to the fact that he was kneeling in prayer at the time, so that the rocks falling from the roof merely built a vault over him instead of crushing him! Not long before writing his "Account," he had preached in Witney, where Nancy Bolton was a leading member of the Society. Witney is about ten miles from Oxford, and was part of the Oxford Circuit.

Nancy Bolton, as Wesley calls her (we remember the Wesley family's habit of giving each other affectionate nicknames) was really Ann Bolton, one of Wesley's most favored correspondents. Throughout the last twenty years of his life he wrote frequently, with affectionate patience advising her in her illnesses physical and spiritual, and supporting her in time of sorrow. In 1790 he wrote her: "There can be no possible reason to doubt concerning the happiness of that child. He did fear God . . . His soul was 'darkly safe with God' although he was only under the Jewish dispensation. . . . Look up, my dear friend, look up!"

The Mr. Atlay of the letter was Wesley's Book Steward for a while, with headquarters in London, where he also sold coal. Later, having opposed Wesley on a matter of policy, he left the Book Stewardship and devoted himself to his coal business, though he continued to preach independently in a chapel which, as Tyerman acidly says, was "built with the money of the Methodists" (**Life and Times of Wesley,** III, 557).

From the other papers in the lot, Mr. Robinson and I pieced together a modicum of information about the Rev. John B. Gould. He was a United States Consul, who continued to be addressed by his ministerial title, and to do some preaching. One printed announcement told of a special service in a Free Methodist Chapel in England, at which he was to preach. He was consul in Birmingham around 1870. Now as Birmingham was one of the circuits on which Rodda was stationed, the most plausible supposition is that he acquired the letter there and brought it with him when he came back to this country to spend the last years of his life. Rodda himself died in London of an asthmatic condition in 1815. His obituary in the **Methodist Magazine** (a continuation of the **Arminian Magazine** under another name) says, "His life of piety, zeal and usefulness was crowned with a triumphant end."

Mr. Robinson proved not to be an exigent bargainer in spite of his years in China. Thus, as the result of the co-operation of a Congregational missionary and a Baptist Theological Professor with a Methodist one, John Wesley's letter has come to rest in Boston University School of Theology's Library.

## McConnell Receives Award

Dr. Charles M. (Pat) McConnell, retiring professor of the rural church at Boston University School of Theology, was presented with the "Quadrennial Award of Honor" by the National Town and Country Conference. The citation is made to men who have served the rural and town church in national capacities.

**Left to right: Dr. Charles M. McConnell with Dr. Ralph A. Felton and Dr. Mark A. Dawber, who also received the awards.**

# Town and Country Conference

The third quadrennial conference held by Methodism to help plan for the needs of the town and country church met at Bloomington, Ind., July 22 to 25. More than 1600 delegates were registered, most of them ministers and laymen representing the Town and Country Commissions of some 85 annual conferences of the Methodist Church.

It was decided that the village and rural churches have a basic dilemma: The people need a ministry trained to serve the growing and complex needs of congregation and community: that training costs money, and the pastor should have an "adequate support" which churches with static or decreasing membership feel they cannot provide. Many factors (population shifts, labor shifts, transportation ease, machinery replacing "hands," etc.) have lessened membership and decreased funds of many small community churches: meanwhile new communities spring up and call for church buildings and ministries for which new moneys must be secured. It costs money and men to maintain the new: To date Methodism has not thought itself able (in men or money) to do both adequately.

In presenting some of these facts, Dr. Roy Sturm said: "Eleven and five-tenths percent of the charges (not churches) of Methodism have fewer than 100 members each. I have no lack of appreciation of the service of these churches. The fact remains, however, that Methodism must face the dilemma between continuing to provide million of dollars plus leadership to keep so many very small churches going or using part of all of these resources in starting new churches in these large new centers of population. There is no escaping this predicament. Methodism does not have the financial and leadership resources to do both."

In response one leader said, "The fact is that the Methodist Church has the money to keep all its present churches going, and to build as many new ones as are needed. But Methodist people are not giving as they should for such a purpose. If we abandon these small churches because of small numbers of people, some of the sects and even other denominations will come in and often build up these memberships."

Dr. Sturm, however, was not arguing for closing small churches. In the same address he said, "Let no one conclude I am saying we should close these small churches. There are other alternatives, as, for example, a vigorous evangelistic program which would reach the unchurched. Another alternative is for two or more of our very small churches to give careful consideration to relocating on the same site. However it is accomplished, some plan must be discovered so these of our household will have the opportunity for a rich and vital religious experience in an effective church."

Dr. Sturm also suggested that ordinarily a parish of 300 families is required to keep a church active and a minister adequately supported; this may be within a few city blocks or scattered over a county or two.

———o———

# For General Conference

The study group on "Land, Food and the World Situation," of the National Methodist Town and Country Conference, unanimously adopted a resolution calling upon the 1956 General Conference of the Methodist Church to "add its endorsement" to the principles outlined by some 88 Protestant, Jewish and Catholic clergymen recently in asking that the abundance of American farms be shared with the needy throughout the world. This statement called upon Americans to share their great wealth with the world's needy, and to do so separating it from programs of military aid, with full use of non-governmental agencies, and with maximum use of United Nations agencies.

In asking the General Conference, highest legislative body of Methodism, to endorse the plan, the committee added: "We further ask the General Conference to instruct the appropriate boards and agencies of the Church to develop the necessary programs to fulfill those parts which are the responsibility of the Church. We would call attention to the fact that the government has recognized the significant contributions the church can make in this field by making available large quantities of surplus foods and funds for freight and similar expenses in distributing our abundance to hungry people. We ask the Methodist Church to mobilize its people behind the efforts of the National and World Councils of Churches in using this abundance in meeting world need."

———o———

A recent survey showed that two out of every three Minnesotans believe that America is experiencing a genuine religious revival.

## IT'S UP TO LAYMEN

"The churches in Europe and Japan are still on the level of the Roman Catholic Church," said Dr. Emil Brunner, world-famous theologian, when he spoke at an interdenominational worship service held at Aoyama Gakuin (Methodist college) in Tokyo, recently, "The priests and ministers are holding too much influence in them. The Christians should be more and more Christ-minded, instead of church-minded."

Viewing the future of Christianity in Japan, the professor said, "If Japan should ever become a Christian nation, it is up to the laymen."

## EVANGELISM WORKSHOP

A New England Conference-wide workshop on evangelism arranged by The Board of Evangelism will be held at Rolling Ridge on Friday evening, October 7 and Saturday morning, October 8. Addresses by Dr. George A. Fallon, Dr. Joseph Edwards, General Board. Two discussion panels with Hughes Wagner, H. Daniel Hawver, Willard C. Arnold, and Ira J. Roberts as ministerial participants.

## IDEAS FOR PEACE

Recently an advertising agency devoted a whole day to a meeting of its entire staff to consider ideas for building world peace. At the close of the meeting it sent the following ideas to Harold Stassen:

Peace must be made as dynamic (and dramatic) as war.

U. S. A. Government should set up a "West Point of Peace."

The "Voice Of America" should be changed to the "Voice of Peace."

National barriers should be broken down between peoples who have like interest and who seek peace.

There should be written and published an "international history of the world," free from all national bias.

There should be projected a worldwide advertising campaign for peace "based on statements of ordinary people as to what they are thinking about peace."

Half an hour should be devoted to programs for peace each day on all broadcasting stations.

There should be an annual day of prayer for peace.

There should be in the President's cabinet a Secretary for Peace instead of a Secretary of Defense; together with research workers, staff, and strategy-weapons board — all working to find ways to peace.

## LABOR DAY SUNDAY

A Labor Sunday Message approved by the General Board of the National Council of Churches is being distributed for reading on Labor Day Sunday in the churches.

The message hails the progress in relations between labor and management in the lessening of jurisdictional disputes and "the growing spirit of cooperation among the branches of organized labor in the United States."

The nation's churches owe a debt to the labor movement, says the message, and cites the labor movement both for its role in increasing living standards for the worker and in giving him the opportunity to participate in decision-making in a democratic framework.

Labor unions have gained for the worker "that sense of dignity and of belonging which every human being craves and which everyone needs for full development of his personality," the message states.

At the same time the Council cautions labor that its increasing strength places upon it a greater obligation to be truly democratic in its procedures and to weigh every act in relation to its effect upon the general welfare.

Labor Sunday was established in 1910 by the Federal Council of Churches, and the first Labor Sunday message was issued on September 2, 1917.

## Refugees Arrive

The 106th Methodist-sponsored refugee to enter the United States under the Refugee Relief Act was aboard the U.S.S. General Langfitt when the ship docked in New York recently carrying 1243 refugees. The Langfitt brought the first full shipload of European refugees to come to this country since the Act became effective, bringing to 30,000 the total number of refugees admitted since August 1953.

Among the Langfitt passengers were ten family units, totalling 24 persons, holding Methodist assurances. They will be resettled in nine states. Texas, Iowa, California, Maine, Massachusetts, New Jersey and Illinois will welcome one family each; three families will live in New York State. They all came from camps in Germany, but six nationalities are represented in the group. There were seven children among the families.

As of July 1, a total of 700 assurances, covering 1550 persons, had been filed through the Methodist Committee for Overseas Relief, emergency relief arm of the church which is sponsoring the Refugee Resettlement Program. MCOR announced that another shipload of refugees is due to arrive from Europe in early August, with similar loads being scheduled at frequent intervals thereafter.

Methodists hope to find sponsors for 5000 refugees before the Relief Act expires in December 1956. Miss Elizabeth M. Lee, secretary of promotion of the program, urges church groups and individuals interested in sponsoring a refugee family to write her immediately. The address is Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York 11, New York.

"All assurances will have to be filed by early spring if they are to be processed before the Act expires," Miss Lee said. At the present rate of processing, it will take approximately eight months for all clearances to be made and visas issued to refugees.

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# Modern Heresy

*By Religious News Service*

The Rev. George Crist, Jr., of Durham, Wis., was found guilty of heresy by a seven-member trial committee of the Northwest Synod of the United Lutheran Church in America.

The committee recommended to the synod's president, Dr. Paul E. Bishop of Minneapolis, that Pastor Crist be suspended until the synod itself acts on his case at a convention here next May.

Suspension would mean Mr. Crist's removal from the office of pastor and as a representative of the synod.

Commenting on the committee's verdict, Pastor Crist said, "I am not guilty as charged." The clergyman added that he felt he had committed no offense against the rules of the Church. He also commented that although "saddened" by the verdict he was "as ready for it as I could be."

The trial committee proposed that the 31-year-old pastor and his family be given adequate financial support should Dr. Bishop decide on suspension. It will meet in October to recommend a permanent penalty to the synod.

Members of the committee deliberated several hours before announcing their decision. It was heard by Pastor Crist behind closed doors.

They sustained the charge of guilt on nine counts, including the pastor's denial of the Virgin birth, the physical resurrection of Christ, and the responsibility of Adam for man's sinfulness.

The trial committee also maintained that the defendant had abandoned the fundamental principles of scriptural interpretation that had guided Martin Luther, that he doubted some miracles and the Transfiguration and Ascension of Christ, and that he denied the efficacy of prayer.

The charges centered around 18 sermons which he delivered to his 225-member congregation at Bethlehem Lutheran Church in Durham. Pastor Crist had refused to recant any of his preachings.

The clergyman can appeal the decision within 60 days, but said he didn't think he would.

Synod action could range from public reprimand to defrocking.

Pastor Crist maintained that he still considered himself a Lutheran but would be willing to enter the ministry of another denomination.

His behavior during the trial won commendation from members of the trial committee.

The Rev. Paul Wagner Roth, a retired Milwaukee pastor, told the defendant:

"You have conducted yourself under the most trying circumstances with patience and self control. You have made a courageous, scholarly defense of your views.

"We find ourselves on different standpoints as we consider them. But we do not find any way to reconcile them. At any time you wish to do so, the doors are open and we pray that God may bring you to oneness in our common faith in Jesus Christ."

It was the first heresy trial in the 60-year history of the Northwest Synod and the first since the 1920's in any synod of the United Lutheran Church in America.

# Predicts New Surge Of Church Building

CLEVELAND, O (RNS) — A prediction was made by a church building authority at the 23rd International Sunday School Convention that America will have 70,000 new churches and synagogues in the next ten years, costing six billion dollars.

Moreover, said Dr. C. Harry Atkinson of New York, the next decade will see 12,500 other church buildings go up at a cost of another billion-plus — most of them earmarked for religious education.

Dr. Atkinson, executive director of the Bureau of Church Building, National Council of Churches, said the estimates are in line with reported current construction. He said they also reflect a national upsurge of religious interest that has swollen church and Sunday school enrollments to the greatest totals in history.

The cramped dingy church schools of yesterday are undergoing a radical remodeling. Taking their place, he said, are light, airy educational plants of modern design inside and out, equipped with rooms for handicraft, sound films, "and a host of other attractions."

Dr. Atkinson told the delegates that children are enrolling in Sunday schools in numbers surpassing anything the nation has ever known.

Forecasting a total enrollment by the year's end of 37,000,000 students in Protestant church schools, he said the pace of Sunday school membership is three times greater than the birth rate.

Children are not the only ones to benefit from new-style church facilities, Dr. Atkinson said. Few churches being built today fail to include the needs of older people in original planning.

He said the plans provide for fully-equipped sewing rooms, craft shops for wood and metal work, ceramic kilns and facilities for a score of other older-

age activities and interests.

"Thus the accent is on both youth and older age in design of church schools and fellowship areas today," Dr. Atkinson said.

Increased giving by church members has made possible improved church facilities for both young and old, he said.

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## SENIORITY OF BISHOPS BY AGE AND ELECTION

Bishop Herbert Welch, senior member of the Council of Bishops in point of age, has compiled two lists of the Bishops of The Methodist Church.

The first listing is in order of election to the episcopacy.

| | |
|---|---|
| 1912 | Leete |
| 1916 | Welch |
| 1920 | Jones |
| 1922 | Boaz |
| 1924 | Miller |
| | Lowe |
| 1928 | Wade |
| | Baker |
| 1930 | Moore |
| | A. F. Smith |
| | Gowdy |
| 1932 | Magee |
| | Cushman |
| | Gattinoni |
| 1935 | Pickett |
| 1936 | Elphick |
| | Hammaker |
| | Flint |
| | Shaw |
| | Oxnam |
| | Springer |
| 1937 | Ward |
| 1938 | Holt |
| | Peele |
| | Purcell |
| | Selecman |
| | W. C. Martin |
| | Watkins |
| 1939 | Straughn |
| 1941 | Mondol |
| | Rockey |
| | Balloch |
| | Chen |
| | Kaung |
| 1944 | Corson |
| | Ledden |
| | Booth |
| | W. A. Smith |
| | P. E. Martin |
| | Harrell |
| | Garber |
| | King |
| | Kelly |
| | Brashares |
| 1945 | Subhan |
| 1946 | Arvidson |
| 1948 | Bowen |
| | Wicke |
| | Lord |
| | Dawson |
| | Franklin |
| | Short |
| | Raines |
| | Reed |
| | Phillips |
| | Northcott |
| | Werner |
| | Kennedy |
| | Tippett |
| | Valencia |
| 1949 | Barbieri |
| 1950 | Archer |
| 1952 | Newell |
| | Love |
| | Clair |
| | Branscomb |
| | Watts |
| | Coors |
| 1952 | Voigt |
| | Ensley |
| | Grant |
| | Sabenes |
| 1953 | Wunderlich |
| | Hagen |
| 1954 | Sigg |

The second list is in order of date of birth.

| | | | |
|---|---|---|---|
| 1862 | Nov. | 7 | Welch |
| 1866 | Oct. | 1 | Leete |
| | Dec. | 18 | Boaz |
| 1868 | July | 8 | Miller |
| 1869 | Dec. | 7 | Gowdy |
| 1872 | Feb. | 19 | Jones |
| 1873 | Aug. | 29 | Elphick |
| | Sept. | 7 | Springer |
| 1874 | Oct. | 13 | Selecman |
| 1875 | May | 29 | Wade |
| 1876 | Feb. | 17 | Hammaker |
| 1877 | June | 1 | Straughn |
| | Dec. | 17 | Lowe |
| 1878 | June | 24 | Gattinoni |
| | Nov. | 14 | Flint |
| 1879 | Apr. | 18 | Shaw |
| | June | 2 | Baker |
| | Nov. | 12 | Cushman |
| 1880 | June | 3 | Magee |
| | Dec. | 27 | Kelly |
| 1881 | Nov. | 26 | Peele |
| 1882 | June | 26 | Ward |
| 1883 | Oct. | 13 | Arvidson |
| 1884 | Nov. | 17 | Purcell |
| | Dec. | 4 | Kaung |
| 1885 | Feb. | 12 | Harrell |
| | July | 1 | Balloch |
| 1886 | Jan. | 9 | Holt |
| | Oct. | 1 | King |
| 1887 | Oct. | 31 | Archer |
| 1888 | Mar. | 27 | Ledden |
| | Dec. | 26 | Moore |
| 1889 | Aug. | 1 | Coors |
| | Sept. | 4 | Rockey |
| | Sept. | 24 | Bowen |
| | Nov. | 1 | A. F. Smith |
| 1890 | Feb. | 21 | Pickett |
| | Mar. | 11 | Newell |
| | Aug. | 12 | Clair |
| | Oct. | 16 | Northcott |
| | Nov. | 6 | Watts |
| 1891 | Mar. | 31 | Brashares |
| | Aug. | 14 | Oxnam |
| | Sept. | 10 | Love |
| | Sept. | 15 | Reed |
| 1892 | Feb. | 13 | Voigt |
| | Apr. | 18 | Dawson |
| 1893 | July | 28 | W. C. Martin |
| 1894 | Jan. | 19 | Franklin |
| | May | 21 | Phillips |
| | Dec. | 21 | W. S. Smith |
| 1895 | May | 26 | Watkins |
| | July | 29 | Werner |
| 1896 | Jan. | 23 | Wunderlich |
| | Mar. | 15 | Tippett |
| | Apr. | 11 | Corson |
| | Oct. | 11 | Mondol |
| 1897 | Aug. | 24 | Grant |
| | Aug. | 24 | Sabanes |
| | Aug. | 24 | Subhan |
| | Dec. | 31 | P. E. Martin |
| 1898 | July | 16 | Chen |
| | Aug. | 25 | Valencia |
| | Dec. | 23 | Raines |
| 1899 | July | 27 | Garber |
| 1901 | May | 22 | Wicke |
| 1902 | Mar. | 22 | Sigg |
| | Aug. | 2 | Barbieri |
| | Aug. | 23 | Lord |
| | Oct. | 19 | Short |
| 1903 | June | 14 | Booth |
| 1905 | May | 11 | Branscomb |
| | Dec. | 16 | Hagen |
| 1907 | Aug. | 12 | Ensley |
| | Aug. | 30 | Kennedy |

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**PLANNING A REDECORATING PROJECT?**

The historic, community churches named below are typical examples of the many Greater Boston churches redecorated by H. W. Foote & Co., specialists in church work.

*Stoughton Street Baptist Church Dorchester*

*Salvation Army Church, Chelsea*

*Second Congregational Church Dorchester*

(3 more will be listed next month)

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**H. W. FOOTE & CO.**

**67 No. Washington Street, Boston 14, Mass.**

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# Our Children's Religion

Mazelle Wildes Thomas

## "... teach us to pray."

Doug's jeans and jacket were the best that money could buy. His bedroll was of the finest quality. His flash light, knife, and hatchet, cooking kit and compass were like those every boy dreamed of having. His entire camp equipment was in striking contrast to that of every other boy in camp — as was his demeanor. For his step lagged, his face was a mask and he was altogether without a semblance of enthusiasm.

On the first day of camp Doug obeyed all orders, asked no questions and made no comments. Bed-time came. After story time the counsellor went to the bed of each boy in his cabin and heard their prayers. He went to Doug's bed last. He was not surprised to hear the young stoic mutter,

"I'll say mine to myself."

"That's all right, Doug," replied the counsellor. "I'll just kneel here until you finish."

After a very few moments the wise counsellor murmured "Amen," arose from his knees and went to his own bed. His special prayer that night was for young Doug.

During the next two days the counsellor worked hard to establish rapport with Doug. The third night brought the "pay-off."

He went to Doug's bed last, knelt, waited a few moments, was about to say "Amen," when he felt a face move close to his. Then came the whispered words,

"I don't know any prayer to say."

"Okay, Doug, I'll teach you one tomorrow," came back the whispered reply.

The next day Doug and the counsellor were seen alone together at every possible time. He learned his prayer. When night came and bed-time, the counsellor went to Doug's bed first.

And on the next day, Doug hit two home runs, came in first in the swimming meet and volunteered to be "clean-up man" in the cabin area.

"What's come over Doug?" was the popular question of the day.

The counsellor answered after this manner,

"Why — he has just learned — why he has just learned how to become one of the boys."

## 'Woodshed Discipline' Religious Training Held Delinquency Curb

Parents should curb juvenile delinquency by a return to "woodshed discipline" and old-fashioned religious training.

That recommendation was made by Edwin C. Kemper, Jr., Federal Bureau of Investigation agent, at the 28th annual Homemakers' conference. East Lansing, Mich. The meeting was sponsored by the continuing education service of Michigan State University.

Mr. Kemper said the increasing number of arrests of children under 15 years shows that "something like disintegration is happening to the American home."

He urged greater cooperation between parents and law-enforcement agencies.

"The time has come," he said, to show parents they must accept responsibility by making them financially liable for acts of vandalism committed by their children."

The FBI agent called juvenile delinquency the "sore spot on the American conscience."

In 1954, he said, more than 163,000 arrests were made of persons 18 years and younger. Of this number, 65,000 were less than 15 years old, 28,000 were just 15, and 34,000 were 16.

Many cases, Mr. Kemper said, were traceable to lack of home discipline and religious training.

"It is unfortunate that thousands of youngsters today think they can flout the laws of God and man," he declared.

"When asked if they ever attended Sunday school, some of those arrested told officers that 'church is for sissies.' This is a grave reflection on their parents, and a revealing commentary on the disintegration that seems to be taking place in family life today."

Mr. Kemper blamed parents for setting a bad example before their children by trying to evade penalties for law violators.

"When a father calls up a friend and asks him to fix a traffic ticket, he forgets that Johnnie may be listening with his radar ears," he said.

"Without realizing it, that man may be planting the seed of the law-breaker in the mind of his son. The general attitude of many delinquents today is that 'if my old man can get away with it, I can too'."

## Invalid Brings God Into 'Her Boys' Lives

*Religious News Service*

"There's too much talk about teenagers and not enough encouragement and understanding," says Mrs. Mabel Card.

She knows what she's talking about. For six months she's been giving that encouragement and understanding from her sickbed.

Mrs. Card calls it her Sunday School class. She gives Bible lessons to youngsters in suburban East Detroit. Nobody makes the boys attend, but about a dozen of them crowd into her bedroom every week.

The frail, 54-year-old grandmother doesn't talk much about herself, but there's no doubt that her cheerfulness is an inspiration to "her boys." She has a deformed spine and anemia and weighs only 60 pounds. She's been an invalid most of her life.

"We started the class of the Ten Commandments," Mrs. Card recalls. "You'd be surprised at the change that has come over the boys."

"She sure gives us a conscience," says Kenneth Taylor, 13, one of her students. "It's pretty hard to stand there and admit you've not been too good the past week."

The boys have explored the Old Testament and now are started on the New Testament. Mrs. Card has the ability to bring the Bible into focus.

"I read a chapter and then we have a question-and-answer period," she explains.

Although she can't join them, Mrs. Card has helped the boys organize recreational activities. Neighborhood fathers and her son, John, 30, plan special outings for the group.

The Bible class started on an "inspiration." One Sunday, Mrs. Card noticed some boys playing in the street.

"Knowing I couldn't go to church, I wondered why I couldn't have some of the boys in to teach them the Commandments," she says.

Neighborhood mothers consented. Two boys came the first week. The next week, they brought their friends and they've been coming back ever since.

On Mrs. Card's birthday, they all chipped in and bought her a bed jacket and lounging pajamas. And one of the boys is always there to help with the wheel chair on those rare occasions when she is well enough to get out of bed.

Says Mrs. Card: "I'm ashamed I didn't start earlier."

# Along the Asbury Trail

### In New England

**JOHN REX SHEPLER**

## First Church, Boston

The first Methodist society in Massachusetts would have been in Boston if events had fulfilled Jesse Lee's expectations. But when he preached on Boston Common for three successive Sundays in the summer of 1790, the great crowds who heard him produced few inquirers. The best opportunity opened in Lynn, and organization in Boston was deferred.

When Francis Asbury came up through New England immediately after the New York Conference of May, 1791, he arrived in Boston on June 21. Arrangements were made for him to preach in one of the established churches. he writes in his Journal: "I had only about twenty or thirty people to preach to in a large house. It appeared to me that those who professed friendship for us were ashamed to publish us. . . . I have done with Boston until we can obtain a lodging, a house to preach in, and some to join us."

Samuel Burrill, a blacksmith, opened his home to the first preaching, and under the first appointed pastor, Jeremiah Cosden, in August, 1792, a society of twelve members was formed. A year later a room on what is now North Street was dedicated for preaching. When Bishop Asbury preached in these quarters in the summer of 1794 (the windows no doubt being open), in his Journal he refers to the competing voices of "the Jack Tars and boys in the streets." But he said that his voice was the loudest, and "we shall yet have a work in Boston."

Jesse Lee made a tour of his native South in 1795 and brought back $520 for the church in Boston. Amos Binney, later Collector of the Port of Boston, joined the society in 1794 and began his long record of liberality to Methodism. Land was purchased on Methodist Alley, off Hanover Street, and in May, 1796, the first Methodist chapel in Boston was dedicated. The door of the building opened directly from the street onto the aisle of the church, the pews were boards without backs, the floor was sanded; stairways led to the galleries which were ranged along the upper windows.

Bishop Asbury, Coke, Whatcoat, and Hedding preached here, and after the building was given up it bacame for a time the location of "Father" Taylor's work in behalf of seamen. The growing society went into the Bennett Street Chapel in 1828. In the one year of 1841-2 under the Rev. James Porter, continuous revivals added 530 to the probationer's list, and the membership was listed at 866. In 1849 the society bought the Unitarian building on Hanover Street, known as the Cockerel Church, where it flourished, until in 1873 it moved to Temple Street. The Temple Street building, originally Grace Episcopal Church, had been bought in 1865 by the Russell Street Methodist Church, and with the merger the name of First Methodist Church went with it.

The New England Conference History of 1896 says of the First Methodist society that it was the only self-supporting church in the whole of the West End. Nearly sixty years later it is the only Protestant parish church of any sort in the West End, a landmark in the swirling tides of change. In its difficult ministry to a rooming-house and tenement district, along with its specialized functions to foreign groups, it is still an expression of the Gospel of saving grace proclaimed in a far different day by Lee and Asbury. It deserves the hearty support of New England Methodists, that a church which has made history in the past may continue to meet the challenge of the present and future.

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C haritable attitudes
H armonious co-operation

---

**Unto Thee, O God, we lift up grateful hearts for such signs of peace as are before us. To Thee we give the honor and the glory. Take us, our Lord, and use each of us for the making of a nation whose trust is in Thee and whose sword is Thy Spirit. In Christ's name. Amen.**

# UNTO THEE, O GOD

**By Georgia Harkness**

## *Pray for the Peace*

*Pray for the peace of Jerusalem: they shall prosper that love thee.*
*Peace be within thy walls, and prosperity within thy palaces.*
*For my brethren and companions' sake, I will now say, Peace be within thee.*
*Because of the house of the Lord our God I will seek thy good.*
Psalm 122:6-9

As these words are being written, the hearts of men everywhere are lifted with the hope of an "era of good feeling" emerging from the Geneva Conference. There is "evidence of a new friendliness in the world," says our President; "Russians see end of cold war," states another headline. There are skeptics still but most men hope, and believe there are solid grounds for hope.

Hope grounded in what? Not in bombs and threats of massive destruction, but in that most intangible but impregnable foundation of peace — mutual understanding and confidence. No man in the world desires a Third World War, and if fear is allayed, all men can dwell in safety.

What has prayer to do with this? Again the scoffer may say, "It would have happened anyway; the participants decided to smile at each other." The Christian knows that President Eisenhower's plea for prayer to undergird the meeting of heads of states was no empty gesture. "More things are wrought by prayer than this world dreams of," and God in His own way can use our prayers for the birth of peace and the forwarding of His Kingdom. Even had the Conference ended with no visible results, it would still have been right that we should pray, and hope, and wait in faith.

Not yet is the world ended, or the need for men everywhere to pray and to act in the spirit of Christian love. For our brethren and companions' sakes, here and around the world, we must go on. In the house of the Lord our God, and in all places, we must seek the good of those who could be enemies, and win them to be friends.

## Wesley Foundation In Cambridge

The Wesley Foundation in Cambridge at Harvard-Epworth Methodist Church has secured Paul B. Yale, one of the five graduate students given the James C. Baker Fellowship award and graduate student at Harvard University Graduate School of Arts and Sciences, as Wesley Foundation Staff Worker. Mr. Yale, whose home is in Dunsmuir, California, will work with overseas students, help in conducting a study group on one of the local campus sites, serve as advisor to one of the committees of the Wesley Foundation, and help with the married student phase of the Foundation.

Paul Sharrar and Miss Betty Sue Boydston, both from Boston University School of Theology, are also on the Staff.

The Rev. James Leslie, Director of the Foundation, announces that deputation teams are available to the various churches for programs covering a wide selection. Any of the following will be available and can be used for deputations: Wesley Singers (a mixed choir of from 10 to 20 voices), Wesley Players (a drama group presenting religious plays), Choral speaking group, Recreational leadership, worship deputations, and program planning groups.

"Our groups," says the Rev. Dr. Leslie, "are interested in doing anything and everything. They can go by arrangements to any church on week-nights and week-ends."

The Wesley Foundation at Harvard-Epworth serves about 1000 Methodist preference students at Harvard, M.I.T., Radcliffe, Wellesley, Sargent, and Lesley colleges as well as local hospital nurses and working college-age young people.


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## Training For Youth Leadership

During its eleven-year history The Boston Area Leadership Training School has been offering a special training for youth and adult leaders in New England Methodism. The School is sponsored jointly by the Methodist Youth Fellowship and the Annual Conference Boards of Education of the Boston Area will be held at Rolling Ridge, North Andover, Mass., August 28-September 2.

Attending the program this year will be young people who are Methodist Youth Fellowship officers, adult workers with youth, and adult counsellors, all beyond the local church; also District and Conference Woman's Society Secretaries of Youth Work. All of these will receive training in the use of the youth curriculum, in keeping with the theme of the school this year, which is "Using Methodist Resources to Undergird the Youth Emphasis."

Dean of the School will be the Rev. Richard G. Colgy, pastor of the Methodist Church, East Greenwich, R. I. Featured leader for the week is the Rev. Fred Cloud, Assistant Editor of Youth Publications of the General Board of Education.

## Youth Resolves

The trend of youthful thinking about some of the current menaces is indicated by resolutions adopted by the 43rd International Christian Convention. These resolutions call for stringent controls upon all current liquor advertising on television, radio, billboards and in the press; they protest the passage of any Bill that does not provide adequate and complete protection of all under-age American boys against all alcoholic beverages in military training camps; and call attention of our State, Provincial and Federal Governments to offensive and viciously misleading types of cigarette advertising. They hail with enthusiasm and wholeheartedly approve the 1954 decision of the Supreme Court on desegration, and view the opinion as written to be one of the world's greatest documents.

# Boys Assist in Church Services

After completing a year's service, seven acolytes of Providence Methodist Church, Easthampton, were recognized at a service of Morning Prayer recently. Each was presented with a chrome cross provided by the Commission on Education and each was made a Senior Acolyte. The boys assist the pastor at Morning Prayer services, weddings, funerals, and baptisms. As Senior Acolytes they will continue their services while training a new corp of Junior Acolytes.

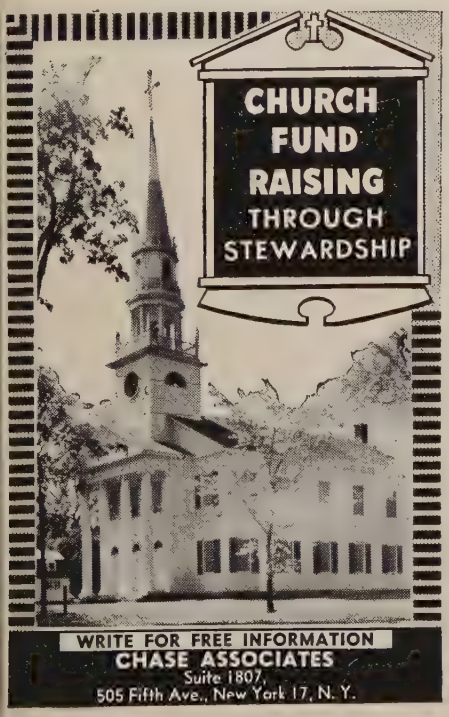
With the pastor, The Rev. Roger Angus Barnett, are, l. to r., front row, Robert Campbell, Brian Saunders, Robert Cousins, and David Torrey. Back row: Robert Bond, Glenn Humphriss and Fred Greenwood.

(Continued from Page 6, Col. 2)

"May the governing board of a public school district require that each teacher read a prayer to the class each morning, in the following form: 'Almighty God, we acknowledge our dependence upon Thee and we beg Thy blessings upon us, our teachers, our homes, and our country?" This question was answered by Brown in the negative and with the further observation that even if the prayer were made permissive rather than mandatory it would still be unlawful. "It hardly seems open to debate," he said, "that a public school teacher may not be required to recite a daily prayer, for no one may be compelled to perform a religious ceremony as a condition of his employment by the state or a subdivision of the state. By the same token, neither may any public school student be required to participate in the offering of prayers."

On the "broader" question which would be presented by a voluntary program, Brown observed: "It is true that the majority of our people are Christians or Jews, so that simply prayers to a Supreme Being would not be incompatible with the views of most students in the public schools. Nevertheless, even atheists and agnostics are protected in their beliefs by the Constitution . . . For atheist or argnostic children, daily prayers would be a constant reminder of the conflict between home and school, and might well be a disruptive element which would weaken the moral influence of parent and teacher alike."

From **Church and State**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# Planning the Educational Program

**The Rev. Douglas F. Dorchester**

*Executive Secretary*
*The Board of Christian Education*
*New England Southern Conference*
*The Methodist Church*

It won't be long until September! What are your plans for the Sunday school and for the total educational program in the church this fall? Perhaps you have done these things already, but let me list here some of the basic steps in planning for a successful fall program.

First of all, *organize and meet with your Commission on Education.* Some church schools having an enrollment of 50, other churches of over 1,000 members have alike discovered the Methodist system with its four working Commissions (Education, Membership and Evangelism, Missions, and Finance) to be an effective organizational pattern for getting our tasks done. Let's be sure that the Chairman of the Commission on Education is *not* the Superintendent of the church school. Their jobs are distinctively different and each leader should be carefully selected according to his ability.

At the meeting this month or in early September, designate committee responsibilities in the following and other needed areas: Rally Day and Christian Education Week; Leadership Education; Family Life; Audio-Visual; Special Days and Events; Workers' Conferences; Missionary Education; and Additional Sessions. For details of the Commission's functions, order for each member copies of THE COMMISSION ON EDUCATION AND THE WORKERS' CONFERENCE AT WORK. This basic manual costs only 15 cents from the Cokesbury Bookstore.

Secondly, *plan the program of the church school for at least the first quarter,* and preferably for the year. Put down in black and white the dates, special emphases, and other details early in September. Here are some of the matters deserving immediate attention at this opening meeting:

(1) *Make elaborate plans for Rally Day and Christian Education Week.*

(2) *Plot a tentative schedule for the entire Conference year.* Put down the special days, such as Rally Day, Thanksgiving, Christmas, Race Relations Sunday, and Methodist Student Day. Then fill in the times of seasonal parties, family programs, additional sessions, workers' conferences, departmental meetings, leadership training enterprises, commission meetings, and other important dates. Mimeograph the results and use them as a guide, with opportunity for changes. This calendar will give a sense of direction often lacking in our total program.

(3) *Check on the staff of teachers and officers for the fall.* Do we have an adequate number of trained workers in all departments? Are the Nursery Home Roll and the Home Department receiving their proper attention? Is the Assistant Superintendent in charge of membership cultivation ready to go? Let the General Superintendent report on this phase of the educational plans.

(4) *Be certain that church school literature and supplementary materials have arrived.* If the fall quarter's curriculum and supplies are ordered before August 10, they will arrive by early September. For Sundays in September, use the materials for the Summer quarter or for additional sessions. If you have had a Summer Sunday School, you have no problem.

(5) *Make advance provision for the observance of World Service Sunday each month.* Many church schools are lax at this point, and we cannot afford to train a group of self-concerned Methodists in a day of such great world needs. Try to get an envelope system in your Sunday School to encourage regular and thoughtful giving. The fourth Sunday offering in the Church School is regularly directed to World Service, and this day represents our opportunity to tell the good news by dramatizing the work of our World Service agencies. Write to your Conference Executive Secretary for a copy of "IDEAS TO HELP YOU OBSERVE WORLD SERVICE SUNDAY IN YOUR CHURCH SCHOOL".

In addition, develop a service project for the entire Church School or church, such as a clothing drive, milk fund for Korea, refugee sponsorship, meals for millions, fly-a-chick program, share our surplus, and others. Write to the Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York 11, N. Y., for details on these programs.

(6) Plan your *audio-visual program for at least the first quarter.* Let your church school librarian serve as audio-visual coordinator, encouraging the use of educational visual aids throughout the church, especially in the classes of the Sunday School. This person would order materials for each group, using FORECAST as a guide. Each quarter this bulletin from the Methodist Publishing House gives a preview of coming materials, including audio-visuals for every literature unit of the Church School. Don't forget to order enough copies of this helpful periodical (free of charge in any quanttity) for every teacher and officer.

7) *Set up a program of evangelism to enlist new pupils.* The Assistant Superintendent has the major responsibility, and he should solicit aid from the Commission on Membership and Evangelism, since this is a total church task. See the Assistant Superintendent's Kit available at a cost of $1 from the Service Department, Methodist Board of Education, P. O. Box 871, Nashville 2, Tennessee.

(8) *Develop a family-centered emphasis this year.* Plan family nights, home visitations by teachers, parents' classes on Sunday morning, parent-teacher sharing programs, distribution of THE CHRISTIAN HOME magazine, and other valid approaches. Use imagination to help the parent be a God-directed teacher in the home.

(9) *Outline your leadership education plans for the year.* Be sure to include basic monthly Workers' Conferences, as well as departmental sessions. Besides these continuing training opportunities, the following should be part of your church schedule: conference, district, and subdistrict workshops offered by your Conference Board of Education; community schools of religion; and councils of churches' enterprises.

(10) *Consult your Conference Executive Secretary and educational staff for assistance.* Arrange for a weeknight meeting with the Commission on Education or the Workers' Conference, or better yet, invite the Executive Secretary for a Sunday visitation to help evaluate and improve your church's program of Christian Education. The Board of Education office is rich in resource materials for your church.

Finally, *MAKE RALLY DAY A GREAT EVENT TO LAUNCH THE WHOLE CHURCH'S AUTUMN PROGRAM.* This year, September 25 is suggested as the date for Rally Day, and the week following is Christian Education Week, culminating in World-Wide Communion Sunday, October 2, 1955. The theme for the week is "Go—Make Disciples of All," and elaborate suggestions for the week's program will be found in the CHURCH SCHOOL magazine (for superintendents, pastors, Commission members) for September.

What should be our plans in the church during this period? Permit me

to outline a well-rounded program for Rally Day and for Christian Education Week.

**Observance of Rally Day In the Total Church**

A. Send Rally Day *offering envelopes* to every family by mail or by distribution in Sunday School one week ahead, with an explanation of the purpose of the gifts. The money will be used to strengthen the local church through the resources and leadership of the Conference Board of Education, which provides the envelopes freely in any quantity.

B. Use or adapt the *excellent program* prepared by Nashville and entitled "Days of Life that Teach Us". Order from the Methodist Publishing House at 10c each, 75c per dozen.

C. Have a *teacher dedication service* as part of the morning worship. Write your own service or use as a basis WORKERS TOGETHER WITH GOD, leaflet 8171-H, from the Methodist Publishing House. Present the challenge of teaching Christ to maturing persons; give thanks for those called to serve; and implore the guidance of God upon their efforts.

Let a parent express what the help of the Church School means to the home; let the superintendent tell of his glorious plans for children, youth, and adults in the church school during the coming year; and let the pastor preach on the developmental process by which Christians grow spiritually.

**Observance of Christian Education Week in the Local Church**

A. *Monday Night. Joint meeting of Commission on Education and Workers' Conference.* The Commission on Education and the Workers' Conference might well meet together to share the program for the year previously prepared by the Commission. An interchange of ideas and the new suggestions of teachers will bring about a better schedule and a finer relationship.

B. *Tuesday, Wednesday, and Thursday Nights. Home Visitation Program.* The Assistant Superintendent, in cooperation with the Commission on Membership and Evangelism, will direct a systematic visitation by the teachers in the homes of actual and potential pupils. The purpose is three-fold: to demonstrate the interest of the church in the home; to urge the whole family to attend the Sunday session of the Church School, as well as the church service; and to invite the whole family to the Family Night to be held at the church the same week.

Be sure that the teachers have with them some pamphlets helpful to parents. Your Executive Secretary has a long list of these materials, and possibly samples in the office. Ask about the new "Teaching Children" and "Helping Youth" series prepared by the Department of Family Life in Nashville. The cost for such material is usually $1.00 per hundred.

C. *Friday Night. Family Night at the church.* Have the teachers and officers of the Church School present, and introduce them to the group. Perhaps the Chairman of the Commission on Education and the General Superintendent should speak briefly, and the Assistant Superintendent might report on the home visiting program.

Secure an effective speaker of interest to families or show a good educational and entertaining film or filmstrip from the Methodist Publishing House or the office of your Conference Board of Education. Among possible filmstrips covering various areas for use with family groups are these: "Christian Living in Our World," "Happy Times at Home," "Democracy is Home-Made," "Making Home a Happier Place," "Is Your Home Fun?", "Friends Who Help Us," "Tamsy," "God's Wonderful World," "Days of Wonder," "And Jesus Said," "Growth in Our Idea of God," "Bible Through the Centuries," and "Travelin' Man."

Perhaps the children will have their own program, allowing for a panel discussion among the adults concerning our aims and needs in the Church School. Above all, don't neglect this opportunity to secure home interest and cooperation!

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## Recruit Men as Church School Teachers

*Religious News Service*

Kentucky Christian (Disciples) churches have launched a movement to get more men teachers in church schools.

The effort is headed by the Rev. Donald Scott, director of children's work for the churches.

Mr. Scott says educators and psychologists have long praised man's influence with children in the home, in school and in recreational activities.

But he claims the male has failed to carry his share of responsibility for fostering Christian growth in children.

"Most churches as a general rule have not thought of men as teachers for the first three grades," Mr. Scott said. "And most men are afraid of children."

Noting that youngsters are with women all the time—at church, in the home and in school, he said "the presence of a man in a classroom gives children a feeling of security."

The youth director explained that men can be more firm and can better handle children.

Mr. Scott listed these other advantages that he said men teachers have over women:

1. "Men are dressed more for teaching. Boys and girls can't tolerate a woman wearing a hat all the time. They think she is ready to leave." He also pointed out that men do not mind sitting on the floor and playing with the children.

2. "The mere presence of a man usually assures discipline."

3. Men are more handy with mechanical things.

Mr. Scott said he did not realize there was "such a deficiency of men in this type of work" until he attended several conferences of youth directors.

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*Continued from Page 13*

ophy, Cornell College, Mount Vernon, Iowa, credits Dr. Greenberg with merely a "feat of word manufacture and manipulation . . . which simply makes more graphic what everybody knows, that it takes more drinking to get tight on beer than on whiskey." Comments Dr. Harry M. Tiebout, a psychiatrist and vice-chairman of the Connecticut Commission on Alcoholism: "In the eyes of most beer drinkers such a conclusion is simple nonsense . . . they may know nothing about their blood level or the percentage alcohol content of the beer they drink, and they care less. What they do know is that they get drunk on beer, using their definition. Alcohol is alcohol in any concentration and its regular use can lead to trouble."

from *The Clipsheet,* published by the Methodist Board of Temperance.

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## New Editors

The Rev. Romey Pitt Marshall, pastor of Trinity Methodist Church, Lock Haven, Pa., has been elected editor of the North Carolina **Christian Advocate.** The Rev. S. E. Ashmore is the new editor of the Mississippi **Methodist Advocate.** New editor of the monthly **Florida Methodist** is the Rev. Charles A. Thompson, Winter Haven, Fla. The former **Oklahoma-Methodist** has been expanded to serve a two-state episcopal area and renamed the **Oklahoma-New Mexico Methodist.** Editor is the Rev. E. L. Jorns, Oklahoma City.

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St. Paul's Episcopal Church, Brookfield, Conn., is being sued for $75,000 in damages for injuries allegedly received a year ago when a child was kicked by a horse while attending a church fair.

# Yankee Methodist Family

**Dr Henry I. Wriston**, 94, a member of the New England Conference, died in Sarasota, Florida, August 1 . . . **Dr. and Mrs. George E. Heath** have returned from a Greyhound bus trip across the continent and the Northwest . . . **Dr. W. Henry Shillington,** executive secretary of the Ohio Council of Churches, was in Boston recently . . . **The Rev. Azariah F. Reimer** is a patient at the New England Deaconess hospital . . . **The Rev. and Mrs. Maurice L. Bullock** visited their son Merlen and family in Akron, Ohio . . . **John William Street** of the Westboro Methodist Church, died July 15 . . . **Miss Mildred-Louise Beck** of Wesley Methodist Church, Worcester, Mass. is with a Boston University group visiting Holland, Germany, Switzerland and southern Europe . . . **The Rev. Lloyd H. Dunham,** son of Mr. and Mrs. Elmer Dunham, Keene, N. H., was ordained a deacon and taken in on trial at the Northeast Ohio Conference of The Methodist Church. The Rev. and Mrs. Dunham live in Rocky River, Ohio, where he is Associate Pastor at the Rocky River Methodist Church and will continue his studies on a part-time basis at Oberlin College Graduate School of Theology . . . **The Rev. and Mrs. Norman E. Crewson,** Trowbridge Methodist Church, Worcester, Mass., are touring England and the Continent this summer . . . **Rodney F. Goulding,** Worcester, Mass., has been elected treasurer of the Christian Youth Council of the Council of Churches . . . **The Rev. Clarence E. Thiele,** associate chaplain of the Episcopal Hospital, Philadelphia, Pa., will become chaplain at the State Hospital, Big Springs, Texas, September 1. Mr. Thiele is a member of the New Hampshire Conference and former pastor of churches at Whitefield and Jefferson, N. H. . . . **Bessie May Linfield,** wife of **Dr. Adolphus Linfield,** died July 22 . . . also announced is the death of **Mrs. Henry I. Bailey,** wife of the **Rev. Henry I. Bailey,** pastor of the Southbridge Methodist Church, Southbridge, Mass. . . . **Dr. Taylor E. Miller** has been named dean of Lycoming College, Williamsport, Pa. . . . **The Rev. and Mrs. Wilbur C. Ziegler** and family are vacationing in their new home in Chatham, Mass. . . . **The Rev. and Mrs. C. Malcolm Keir** were among those from New England who attended the World Missions Conference at Silver Bay, N. Y. . . . **Robert F. Heiser,** recently spoke to a class of students at Boston University . . . **Miss Allena Luce** is touring South America this summer.


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## Editor Wants Evils Fought With 'Evangelical Spirit'

Clergymen, educators and editors should "fight for their beliefs with the zeal and militancy of Methodist circuit riders," Hodding Carter, editor and publisher of the Greenville (Miss.) Delta Democrat-Times, said here.

He urged them to combat with "an evangelical spirit" extremes of "bigness, standardization, mediocrity, conformity and glorification of a mechanistic society" which, he said, could destroy "the spiritual aspect of our country."

Mr. Carter spoke at the 11th annual Institute of Higher Education, jointly sponsored by the National Council of Churches and Methodist and Southern Presbyterian denominational agencies.

"Whether in church-directed education, education in general, journalism or the pulpit, you need the evangelical spirit," he said. "You need to say, 'I know what I believe—I know what is right—nothing on God's earth will stop me from doing that'."

Asserting that "the middle way is the American way," Mr. Carter said there had been in all periods of history "an urgent need for men who speak for a middle course."

"America does not go straight forward," he said, "but is pulled tortuously one way and another. But even though it veers from side to side, it always goes forward."

## *God of the Fertile Fields*

**Georgia Harkness**

God of the fertile fields,
Lord of the earth that yields
Our daily bread;
Forth from thy bounteous hand
Come gifts thy love has planned,
That men through all the land
Be clothed and fed.

We would thy stewards be,
Holding in trust from thee
All thou dost give;
Help us in love to share,
Teach us like thee to care,
That earth may all be fair
And men may live.

As grows the hidden seed
To fruit that serves men's need,
Thy Kingdom grows.
So let our toil be used,
No gift of thine abused,
No humblest task refused,
Thy love bestows.

God of the countryside,
Dear to our Lord who died
To make men one;
We pledge our lives to thee,
To serve thee faithfully
Till in eternity
Our day is done.

*(Ed. note: The above hymn was the first choice of the committee of judges who chose 14 new hymns to "express the needs and aspirations of people in the churches and communities of rural America." The Hymn Society of America holds the copyright and will publish the hymn.)*

# From Our Readers . . . . . .

### NOT A SINGLE OBJECTION

Dear Editor,

As Chairman of the Board of Trustees of the Oklahoma City University which is the Methodist University for the State of Oklahoma, I am happy to announce that at a called session of the Board of Trustees this past week at which time I presided, the Board unanimously changed its policy and opened its doors without any character of limitation as to race or color. There has not been a single objection on the part of any of our people. Those of us who are in the midst of this problem are working it out in a most satisfactory way and will continue to do so unless there is too much agitation from those who know very little about it.

I thought you would be glad to run this information in your paper.

W. ANGIE SMITH

Resident Bishop
Oklahoma-New Mexico Area
The Methodist Church.

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### Z. H. VERY WELCOME

Dear Editor,

. . . Just recently I came to the Wyoming Valley area and the new ZIONS HERALD with its news and special features on New England will be very welcome. Being a Boston University man, liberal arts and theology, I found that several of the same breed have migrated into this area or have returned here in the service of the church or Wyoming Seminary. . .

H. ALLEN LARSEN

Executive Director
Wyoming Valley Community Chest
Wilkes-Barre, Penna.


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**J. Rolland Crompton, D.D.,**
***Headmaster***
**Box Z, Tilton, New Hampshire**


### LIKES MORE NEWS

Dear Editor,

. . . What I like about your announcement is that you are going to give more space to personal and local news items of the Area while still carrying full coverage on national, international and church-wide matters. I have long felt that more local and personal coverage would eventually increase circulation.

THE REV. H. NEWTON CLAY

First Methodist Church,
Westfield, Mass.

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### NEW ENGLAND FAN

Dear Editor,

. . . . I like your plan for the expansion of *Zions Herald,* and will be looking forward to the next issue.

I truly enjoy reading about the happenings in New England (my favorite part of the country). I am a Southerner by birth, but a good "Hoosier."

BLANCHE RIPPETOE

Terre Haute, Indiana.

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### MONTHLY ADVISABLE

Dear Editor,

. . . I almost decided not to renew as I can have access to it for a while, but I have had it so long it would seem queer not to have it, now that it has emerged from a weekly to a monthly, which I have thought advisable for some time. . . .

MRS. ADA SENIOR

Wesley Church,
Worcester, Mass.

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### A TRIBUTE BEYOND WORDS

Dear Editor,

The picture on the present (June-July) issue of Zions Herald of my brother, the Bishop, is a splendid likeness and I consider the best he ever had taken. It is a fine tribute of itself and one that I shall cherish and keep.

The picture and statement on the back of it speaks a tribute beyond mere words. May I express my thanks and appreciation of this gesture to my brother's memory.

DR. E. B. HARTMAN

Ann Arbor, Mich.

### MORALE BRACER

Dear Editor,

. . . I hope you can carry through on your news and articles of local interest. . . . It seems to me there is a tremendous need for an interchange of ideas and a morale bracer for New England Methodism. . . . It seems to me that there is a great need for someone to tell us what's right with the Church and how people in situations similiar to our own are actually making use of that information.

THE REV. HARRY P. FOLGER, 2ND
First Church of Winthrop.
Winthrop, Mass.


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